

## سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا  
 بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ  
 أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا  
 تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

## Sūrah Al-An'ām (The Cattle) 6

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْأَرْضَ		خَلَقَ السَّمَوَاتِ		الَّذِي	الْحَمْدُ لِلَّهِ
and the earth		created the heavens		Who	all the praise (be) to Allah
يُرِيهِمْ		ثُمَّ الَّذِينَ كَفَرُوا		وَالنُّورَ	وَجَعَلَ الظُّلُمَاتِ
in their Lord		yet those who disbelieved		and the light	and made the darknesses
ثُمَّ قَضَىٰ أَجَلًا		مِّن طِينٍ	خَلَقَكُمْ	الَّذِي	هُوَ
then decreed a term		from clay	created you	Who	He (it is)
فِي السَّمَوَاتِ		وَهُوَ اللَّهُ	ثُمَّ أَنْتُمْ تَمْتَرُونَ	عِنْدَهُ	مُسَمًّى
in the heavens		and He (is) Allah	yet you doubt	with Him	determined
وَيَعْلَمُ		وَجَهْرَكُمْ	يَعْلَمُ سِرَّكُمْ	وَفِي الْأَرْضِ	
and He knows		and your open (deeds)	He knows your secret	and in the earth	
رَبِّهِمْ		مِّنْ آيَاتٍ	مِّنْ آيَةٍ	وَمَا تَأْتِيهِمْ	
(of) their Lord		from (the) Signs	a sign	and never comes to them	
مُتَعْرِضِينَ		عَنْهَا	إِلَّا كَانُوا	مَا تَكْسِبُونَ	
turning away		from it	but they are	what you earn	

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَتُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

5. Indeed, they rejected the truth (the Qur'an and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

فَقَدْ كَذَّبُوا	بِالْحَقِّ	لَمَّا	جَاءَهُمْ
then indeed they rejected	the truth	when	it came to them
فَسَوْفَ يَأْتِيهِمْ	أَنْبَتُ مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٦﴾	
but soon will come to them	(the) news	(of) that they used to	mock at it
أَلَمْ يَرَوْا	كَمْ أَهْلَكْنَا	مِنْ قَبْلِهِمْ	مِنْ قَرْنٍ
(did) not they see?	how many We destroyed	before them	a generation
مَكَّنَّاهُمْ	فِي الْأَرْضِ	مَا لَمْ نُمْكِنْ	لَكُمْ
We had established them	in the earth	such as We have not established	[for] you
وَأَرْسَلْنَا السَّمَاءَ	عَلَيْهِمْ	مِدْرَارًا	وَجَعَلْنَا الْأَنْهَارَ
and We sent (rain from) the sky	on them	abundantly	and We made the rivers
تَجْرَى مِنْ تَحْتِهِمْ	فَأَهْلَكْنَاهُمْ	بِذُنُوبِهِمْ	وَأَنْشَأْنَا
flow under them	then We destroyed them	for their sins	and We raised (created)
مِنْ بَعْدِهِمْ	قَرْنًا	آخَرِينَ ﴿٧﴾	
after them	generations	other	

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كُلِّ فَتْرَةٍ لَفُتِنَ فِيهَا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾



وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيْسُونَ ﴿٩﴾ وَلَقَدْ أَسْهَزَيْتُمْ بِرُسُلِ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

7. And even if We had sent down to you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ). 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

وَلَوْ أَنزَلْنَا	عَلَيْكَ	كِتَابًا	فِي قِرْطَاسٍ	فَلَمَسُوهُ
and if We had sent down	to you	a Book	(written) on paper	and they would have touched it
بِأَيْدِيهِمْ	لَقَالَ	الَّذِينَ كَفَرُوا	إِنَّ هَذَا	
with their hands	surely would have said	those who disbelieved	this (is) not	
إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾	وَقَالُوا	لَوْلَا أُنزِلَ	عَلَيْهِ	مَلَكٌ
but a magic	and they said	why has not been sent down	to him	an angel
وَلَوْ أَنزَلْنَا مَلَكًا	ثُمَّ	لَقُضِيَ الْأَمْرُ		
and had We sent down an angel		surely the matter would have been decided	then	
لَا يُنْظَرُونَ ﴿٨﴾	وَلَوْ جَعَلْنَاهُ	مَلَكًا		
no respite would be granted to them	and had We appointed him	an angel		
لَجَعَلْنَاهُ	رَجُلًا	وَلَلَبَسْنَا		
indeed We would have made him	a man	and We would have certainly caused confusion		
عَلَيْهِمْ	مَا يَلِيْسُونَ ﴿٩﴾	وَلَقَدْ أَسْهَزَيْتُمْ	بِرُسُلِ	
to them	(in) what they are (already) confused	and indeed were mocked	Messengers	

مِّن قَبْلِكَ	فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿١١﴾
before you	but surrounded	of them those who scoffed	what they used to	mock at [it]

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾ قُلْ لِّمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُنَّ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

11. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those who rejected truth." 12. Say (O Muhammad ﷺ): "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection]. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ	سِيرُوا فِي الْأَرْضِ	ثُمَّ أَنْظِرُوا	كَيْفَ كَانَ	عَاقِبَةُ	الْمُكْذِبِينَ ﴿١١﴾
say	travel in the land	and see	how was	(the) end	(of) the rejectors
قُلْ لِّمَن	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	قُلْ لِلَّهِ	
say to whom (belongs)	what	(is) in the heavens	and the earth	say to Allah	
كُنَّ عَلَى نَفْسِهِ	الرَّحْمَةُ	لِيَجْمَعَنَّكُمْ			
He has prescribed for Himself	the Mercy	indeed He will gather you together			
إِلَى يَوْمِ	الْقِيَمَةِ	لَا رَيْبَ	فِيهِ	الَّذِينَ خَسِرُوا	
on (the) Day	(of) Resurrection	(there is) no doubt	in it	those who have ruined (destroyed)	
أَنْفُسَهُمْ	فَهُمْ	لَا يُؤْمِنُونَ ﴿١٢﴾	وَلَهُ	مَا	
themselves	then they	will not believe	and to Him (belongs)	that	
سَكَنَ فِي اللَّيْلِ	وَالنَّهَارِ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١٣﴾		
existed in the night	and the day	and He (is) All-Hearing	All-Knowing		



قُلْ أَغَيْرَ اللَّهِ اتَّخِذُوا وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصْرِفْ عَنْهُ يَوْمَ يَذِفُ فَعَدَرُجِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

14. Say (O Muhammad ﷺ): "Shall I take as a *Wali* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims)." And be not you (O Muhammad ﷺ) of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh). 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allāh) has surely, been Merciful to him. And that would be the obvious success.

قُلْ	أَغَيْرَ اللَّهِ	اتَّخِذُوا وَلِيًّا	فَاطِرَ
say	(should) other than Allah?	I take (as) a guardian	(the) Creator
السَّمَوَاتِ	وَالْأَرْضِ	وَهُوَ يُطْعِمُهُ	وَلَا يُطْعَمُ
(of) the heavens	and the earth	and (it is) He Who feeds	and He is not fed
قُلْ	إِنِّي أُمِرْتُ	أَنْ أَكُونَ أَوَّلَ	مَنْ أَسْلَمَ
say	verily I have been commanded	that I should be (the) first	who submitted (to Allah)
وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٤﴾	قُلْ	إِنِّي أَخَافُ
and you should not be	of (among) the polytheists	say	surely I fear
إِنْ عَصَيْتُ رَبِّي	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿١٥﴾
if I disobeyed my Lord	(the) torment	(of) a Day	Mighty (Awful)
مَنْ يُصْرِفْ عَنْهُ	يَوْمَ يَذِفُ	فَعَدَرُجِمَهُ ۚ	وَذَلِكَ
from it	who is averted	Mighty (Awful)	(is) the success
يَوْمَ يَذِفُ	فَعَدَرُجِمَهُ ۚ	وَذَلِكَ	وَالْفَوْزُ
that Day	then surely He had mercy on him	and that	manifest

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ

شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْنَكُمْ لَتَشْهَدُونَ أَنَّهُ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, the Well-Acquainted (with all things). 19. Say (O Muhammad ﷺ): "What thing is the most great as witness?" Say: "Allāh (the Most Great!) is Witness between me and you; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allāh there are other *alihā* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allāh) is the only one *Ilāh* (God). And truly, I am innocent of what you join in worship with Him."

وَأِنْ يَمَسَّكَ اللَّهُ	بِضُرٍّ	فَلَا كَاشِفَ	لَهُ ۖ	إِلَّا هُوَ
and if Allah touches you	with affliction	then none can relieve	it	but He
وَأِنْ يَمَسَّكَ	بِخَيْرٍ	فَهُوَ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿١٧﴾
and if He touches you	with good	then He	over every thing	(is) All-Powerful
وَهُوَ الْقَاهِرُ	فَوْقَ	عِبَادِهِ ۖ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ ﴿١٨﴾
and He (is) the Omnipotent	over	His slaves	and He (is) All-Wise	All-Aware
أَيُّ شَيْءٍ	أَكْبَرُ	شَهَادَةٍ	قُلِ اللَّهُ	شَهِيدٌ بَيْنِي
thing what	(is) greatest	(in) evidence	say Allah	(is) a Witness between me
وَبَيْنَكُمْ	وَأُوحِيَ	إِلَيَّ	هَذَا الْقُرْآنُ	لِأُنذِرَكُمْ
and between you	and has been revealed	to me	this Qur'an	that I may warn you
بِهِ ۚ	وَمَنْ بَلَغَ	أَيْنَكُمْ	لَتَشْهَدُونَ	أَنْ مَعَ اللَّهِ
with it	and whomsoever it may reach	(do) you?	verily bear witness	that with Allah
إِلَهَةٌ	أُخْرَى قُلْ	لَا أَشْهَدُ	قُلْ إِنَّمَا هُوَ	إِلَهُ
(there are) gods	other	I (do) not bear (such) a witness	say only He	(is) God
وَاحِدٌ	وَإِنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿١٩﴾	
One	and indeed I am	exonerated (innocent)	of what you associate (with Him)	



الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

20. Those to whom We have given the Scripture (Jews and Christians) recognize him [i.e. Muhammad ﷺ as a Messenger of Allāh, and they also know that there is no *Ilāh* (God) but Allāh and Islam is Allāh's religion], as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zālimūn* (polytheists and wrongdoers) shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"

الَّذِينَ	آتَيْنَاهُمُ	الْكِتَابَ	يَعْرِفُونَهُ
those whom	We have given [them]	the Scripture	they recognise him
كَمَا يَعْرِفُونَ	أَبْنَاءَهُمْ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ
as they recognise	their sons	(but) those who lost	themselves
لَا يُؤْمِنُونَ ﴿٢٠﴾	وَمَنْ	أَظْلَمُ	مِمَّنْ افْتَرَى
will not believe	and who	(is) greater wrongdoer	than (he) who invented
عَلَى اللَّهِ كَذِبًا	أَوْ كَذَّبَ	بِآيَاتِهِ	إِنَّهُ
a lie against Allah	or rejected	His Signs	indeed
وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (on the) Day (when)	We shall gather them together	all	then We will say
لِلَّذِينَ أَشْرَكُوا	أَيْنَ	شُرَكَاؤُكُمْ	
to those who associated others (with Allah)	where	(are) your associates	
الَّذِينَ كُنْتُمْ	تَزْعُمُونَ ﴿٢٢﴾		
whom you used to	assert		



ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَّآيَةً لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

ثُمَّ	لَمْ تَكُنْ فِتْنَتُهُمْ	إِلَّا	أَنْ قَالُوا	وَاللَّهِ	رَبِّنَا
then	will not be their mischief	but	that they said (will say)	by Allah	our Lord
مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾	أَنْظِرْ	كَيْفَ كَذَبُوا	عَلَى أَنْفُسِهِمْ		
we were not polytheists	look	how they have lied	against themselves		
وَضَلَّ عَنْهُمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	وَمِنْهُمْ		
and have forsaken them	what they used to	invent	and among them		
مَنْ يَسْتَمِعُ	إِلَيْكَ	وَجَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	
(are those) who listen	to you	but We have cast	over their hearts	veils	
وَفِي آذَانِهِمْ	وَقْرًا	وَأِنْ يَرَوْا			
and in their ears	(is) heaviness (deafness)	and if they see			
كُلَّ	آيَةٍ	لَا يُؤْمِنُوا	بِهَا	حَتَّىٰ إِذَا	جَاءُوكَ
every	sign	they will not believe	in it	until when	they come to you
يُجَادِلُونَكَ	يَقُولُ	الَّذِينَ كَفَرُوا	إِنْ هَٰذَا	إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ ﴿٢٥﴾
to argue with you	say	those who disbelieve	this (is) not	but (the) tales	(of) the ancients

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيِّنَا نَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾ بَلْ بَدَاهُمْ مَّا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رَدُّوا لَعَادُوا لِمَانِهِمْ وَأَعَنَّهُ وَإِنَّهُمْ لَكَذِبُونَ ﴿٦٨﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَهُمْ يَنْهَوْنَ عَنْهُ	وَيَنْتَوْنَ عَنْهُ	عَنْهُ	عَنْهُ
and they forbid (others)	and they (themselves) keep away	from him	from him
وَإِنْ يُهْلِكُونَ	وَمَا يَشْعُرُونَ ﴿٦٦﴾	إِلَّا أَنْفُسَهُمْ	وَلَوْ تَرَىٰ
and they destroy not	and they perceive not	but their ownelves	and if you (could) see
إِذْ وَقَفُوا عَلَى النَّارِ	فَقَالُوا	يَلَيِّنَا نَرُدُّ	وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا
when they were held	by the Fire	then they said	would that we were sent back
وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا	وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾	بَلْ	بَدَاهُمْ مَّا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ
then we will not deny	(of) our Lord	(the) Signs	and we would be among the believers
لَعَادُوا	وَلَوْ رَدُّوا	يُخْفَوْنَ مِنْ قَبْلُ	لَكَذِبُونَ ﴿٦٨﴾
they would certainly have reverted	and if they were sent back	conceal before	to what they were forbidden
لِمَانِهِمْ وَأَعَنَّهُ	وَأِنَّهُمْ لَكَذِبُونَ	وَأَعَنَّهُ	وَأِنَّهُمْ لَكَذِبُونَ
to what they were forbidden	and indeed they	from it	(are) [surely] the liars

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٦٩﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ



أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٩﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣٠﴾

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allāh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا خَنُ	الدُّنْيَا	إِلَّا حَيَاتُنَا	إِنَّ هِيَ	وَقَالُوا
and not we	(of) the world	but our life	this (is) not	and they said
عَلَىٰ رَبِّهِمْ	إِذْ وَقَفُوا	وَلَوْ تَرَىٰ	بِمَبْعُوثِينَ	
before their Lord	when they were stood	and if you (could) see	(will be) resurrected	
قَالَ	وَرَبِّنَا	قَالُوا بَلَىٰ	بِالْحَقِّ	أَلَيْسَ هَذَا
He said	by our Lord	they said yes	the truth	is not this?
قَدْ خَسِرَ	تَكْفُرُونَ	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	
indeed suffered loss	disbelieve	for what you used to	then taste the torment	
جَاءَتْهُمْ	حَتَّىٰ إِذَا	بِلِقَاءِ اللَّهِ	الَّذِينَ كَذَّبُوا	
came to them	until when	(their) Meeting (with) Allah	those who denied	
فِيهَا	عَلَىٰ مَا فَرَطْنَا	قَالُوا يَا حَسْرَتُنَا	بَغْتَةً	السَّاعَةُ
[in] it	over what we neglected	they said alas for us	suddenly	the Hour
مَا يَزِرُونَ	أَلَا سَاءَ	عَلَىٰ ظُهُورِهِمْ	يَحْمِلُونَ أَوْزَارَهُمْ	وَهُمْ
what they bear	[beware! how evil is	on their backs	will bear their burdens	and they

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَآوَدُوا وَحَتَّىٰ آتَاهُم نَصْرُنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّبَائِ الْأُمِّسَلِينَ ﴿٣٤﴾

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqūn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'ān) of Allāh that the *Zālimūn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).

وَمَا الْحَيَوةُ	الدُّنْيَا	إِلَّا لَعِبٌ	وَلَهْوٌ
and nothing ( ) the life	(of) the world	but a play	and a pastime (amusement)
وَلِلْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ يَتَّقُونَ	
and indeed the abode	(of) the Hereafter	better	for those who fear (إِخْلَافًا)
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾	قَدْ نَعْلَمُ	إِنَّهُ	لَيَحْزَنُكَ
(will) you not then understand?	indeed We know	that it	surely grieves you
الَّذِي يَقُولُونَ	فَإِنَّهُمْ	لَا يُكَذِّبُونَكَ	وَلَكِنَّ الظَّالِمِينَ
what they say	and verily they	reject you not	(and) but the wrongdoers
بَيَّاتٍ اللَّهُ	يَجْحَدُونَ ﴿٣٣﴾	وَلَقَدْ كَذَّبَتْ رُسُلٌ	
(in) (the) Verses (of) Allah	they reject (deny)	and indeed Messengers were rejected	
مِّن قَبْلِكَ	فَصَبَرُوا	عَلَىٰ	مَا كَذَّبُوا
before you	but they were patient	over	that they were rejected
وَأَوْدُوا	وَحَتَّىٰ	آتَاهُم نَصْرُنَا	لِكَلِمَاتِ اللَّهِ
and they were hurt	till reached them	Our Help	(the) Words (of) Allah
	وَلَا مَبْدَلَ		وَحَتَّىٰ
	and (there is) none who can alter		



وَلَقَدْ جَاءَكَ مِنْ نَّبَائِ | الْمُرْسَلِينَ   
(of) the Messengers (the) news and surely has come to you

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطِغَتْ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard for you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-jāhilūn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly Able to send down a sign, but most of them know not."

وَأِنْ كَانَ	كَبُرَ عَلَيْكَ	إِعْرَاضُهُمْ	فَإِنْ أُسْتَطِغَتْ	أَنْ تَبْنِيَ نَفَقًا
and if is	hard on you	their aversion	then if you were able	to seek a tunnel
فِي الْأَرْضِ	أَوْ سُلَّمًا	فِي السَّمَاءِ	فَتَأْتِيَهُمْ	بِآيَةٍ
in the ground	or a ladder	to the sky	so that you bring them	a sign
وَلَوْ شَاءَ اللَّهُ	لَجَمَعَهُمْ	عَلَى الْهُدَى		
and had Allah willed	surely He would have gathered them	on the guidance		
فَلَا تَكُونَنَّ	مِنَ الْجَاهِلِينَ	إِنَّمَا يَسْتَجِيبُ	الَّذِينَ يَسْمَعُونَ	وَالْمَوْتَى
so be not you	from the ignorant	only respond	those who listen	and the dead
يَبْعَثُهُمُ اللَّهُ	ثُمَّ	إِلَيْهِ يُرْجَعُونَ	وَقَالُوا	
Allah will raise them	then	to Him they will be returned	and they said	

لَوْلَا نُزِّلَ	عَلَيْهِ	آيَةٌ	مِّن رَّبِّهِ	قُلْ إِنَّا لِلَّهِ
why has not been sent down	to him	a sign	from his Lord	say indeed Allah
قَادِرٌ عَلَىٰ	أَن يُزِيلَ آيَةَ	وَلَكِن أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٣٨﴾	
has Power over	that He sends down a sign	[and] but most of them	know not	

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يَضِلُّهُ وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. 39. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills. 40. Say (O Muhammad ﷺ): "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	وَلَا طَيْرٍ	
and (there is) not	[of] an animal	on the earth	and not a bird	
يَطِيرُ بِجَنَاحَيْهِ	إِلَّا أُمَمٌ	أَمْثَالُكُمْ	مَا فَرَّطْنَا	
that flies with its two wings	but (are) communities	like you	We (did) not neglect	
فِي الْكِتَابِ	ثُمَّ	إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾		
in the Book	[of] anything	to their Lord they shall be gathered		
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	صُمٌّ	وَبُكْمٌ	فِي الظُّلُمَاتِ
and those who rejected	Our Signs	(are) deaf	and dumb	in the darkness
مَنْ يَشَاءُ اللَّهُ	يُضِلُّهُ	وَمَنْ يَشَاءُ	يَجْعَلْهُ	
whom Allah wills	He lets him go astray	and whom He wills	sets him	



عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٤١﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ
on the Path	Straight	say	(have) you seen?	if comes to you
عَذَابُ اللَّهِ	أَوْ أَتَاكُمْ	السَّاعَةُ		
(the) torment (of) Allah	or came to you	the (last) Hour		
أَغَيْرَ اللَّهِ تَدْعُونَ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٢﴾			
(do) you call other than Allah?	if you are truthful			

بَلْ إِلَٰهَهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitān* (Satan) made fair-seeming to them that which they used to do.

بَلْ إِلَٰهَهُ تَدْعُونَ	فَيَكْشِفُ	مَا تَدْعُونَ		
nay (to) Him Alone you call	and He removes	(the distress) that you had called (upon Him)		
إِلَيْهِ	إِنْ شَاءَ	وَتَنْسَوْنَ	مَا تُشْرِكُونَ ﴿٤١﴾	
for which	if He willed	and you forget	whatever you had associated (with Allah)	
وَلَقَدْ أَرْسَلْنَا	إِلَىٰ أُمَمٍ	مِّن قَبْلِكَ	فَآخَذْنَاهُمْ	
and verily We sent (Messengers)	to nations	before you	and We seized them	
بِالْبَأْسَاءِ	وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾	فَلَوْلَا	
with misfortune	and hardship	so that they may humble themselves	then why not	
إِذْ	جَاءَهُمْ	بَأْسُنَا	تَضَرَّعُوا	
when	came to them	Our disaster (torment)	they humbled themselves	

لَهُمْ	وَزَيْنَ	وَلَكِنْ قَسَتْ قُلُوبُهُمْ
to them	and made fair-seeming	[and] but their hearts became hardened
يَعْمَلُونَ	مَا كَانُوا	الشَّيْطَانُ
do	what they used to	Satan

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَرَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 46. Say (to the disbelievers): "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there – an ilāh (a god) other than Allāh who could restore them to you?" See how variously We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

فَلَمَّا نَسُوا	مَا ذُكِّرُوا	بِهِ	فَتَحْنَا عَلَيْهِمْ
so when they forgot	what they had been reminded	the	We opened to them
أَبْوَابَ	كُلِّ شَيْءٍ	حَتَّى إِذَا فَرِحُوا	بِمَا أُوتُوا
(the) gates	(of) every thing	until when they rejoice	in what they had been granted
أَخَذْنَاهُمْ	بَغْتَةً	فَإِذَا هُمْ	مُبْلِسُونَ
We seized them	suddenly	and then they	(were) plunged in despair
فَقُطِعَ دَائِرُ	الْقَوْمِ	الَّذِينَ ظَلَمُوا	وَالْحَمْدُ
so was cut off (the) last remnant	(of) the people	who did wrong	and all praise



لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١٢﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَخَذَ اللَّهُ
(be) to Allah	(the) Lord (of) the worlds	say	(have) you seen?	if Allah took away
سَمْعَكُمْ	وَأَبْصَارَكُمْ	وَحَمَّ	عَلَى قُلُوبِكُمْ	مَنْ
your hearing	and your sight	and sealed	up your hearts	who (is there)
إِلَهُ	غَيْرُ اللَّهِ	يَأْتِيكُمْ	بِهِ	أَنْظُرْ
god	other than Allah	who could restore to you	these	see
كَيْفَ نُصَرِّفُ				
الْآيَاتِ				
ثُمَّ هُمْ يَصْدِفُونَ ﴿١٣﴾				
yet they turn away				
the signs				
how variously We present				

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَعَثَ أَوْجَهَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿١٤﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ أَمِنَ وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦﴾

47. Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zālimūn (polytheists and wrongdoing) people?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad ﷺ).

قُلْ	أَرَأَيْتُمْ	إِنْ أَنْتُمْ	عَذَابُ اللَّهِ	بَعَثَ
say	(have) you seen?	if came to you	(the) torment (of) Allah	suddenly
أَوْجَهَةً	هَلْ يُهْلِكُ	إِلَّا الْقَوْمَ	الظَّالِمُونَ ﴿١٤﴾	
or openly	(shall any) be destroyed?	except the people	wrongdoers	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنذِرِينَ		
and We send not the Messengers	but (as) bearers of glad tidings	and warners		
فَمَنْ أَمِنَ	وَأَصْلَحَ	فَلَا خَوْفَ	عَلَيْهِمْ	
so who believed	and mended (his life)	then (shall be) no fear	upon them	

وَلَا هُمْ يَحْزَنُونَ	وَالَّذِينَ كَذَبُوا	بِآيَاتِنَا	يَمَسُّهُمْ
nor they shall grieve	but those who rejected	Our Signs	shall touch them
الْعَذَابِ	بِمَا كَانُوا	يَفْسُقُونَ	
the torment	for what they used to	transgress	

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'ān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

قُلْ	لَا أَقُولُ	لَكُمْ	عِنْدِي	خَزَائِنُ اللَّهِ	وَلَا أَعْلَمُ الْغَيْبَ
say	I (do) not say	to you	I have	(the) treasures (of) Allah	nor I know the Unseen
وَلَا أَقُولُ	لَكُمْ	إِنِّي	مَلَكٌ	إِنْ أَتَيْعُ	إِلَّا مَا يُوْحَىٰ
nor I say	to you	that I am	an angel	I follow not	but what is revealed
قُلْ	هَلْ يَسْتَوِي الْأَعْمَىٰ	وَالْبَصِيرُ	أَفَلَا تَتَفَكَّرُونَ	وَأَنْذِرْ	
say	(can) be equal the blind?	and the seeing	(will) you not then reflect?	and warn	
بِهِ	الَّذِينَ يَخَافُونَ	أَنْ يُحْشَرُوا	إِلَىٰ رَبِّهِمْ	لَيْسَ لَهُمْ	
with it	those who fear	that they shall be gathered	to their Lord	will not be for them	
مِّن دُونِهِ	وَلِيٌّ	وَلَا شَفِيعٌ	لَعَلَّهُمْ يَتَّقُونَ		
besides Him	a protector	nor an intercessor	so that they may fear (Allah)		



وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ  
 مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾  
 وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ  
 بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are not accountable for them in anything, and they are not accountable for you in anything, that you may turn them away, and thus become of the *Zālimūn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favoured from amongst us?" Does not Allāh know best those who are grateful?

وَلَا تَطْرُدِ الَّذِينَ	يَدْعُونَ رَبَّهُمْ	بِالْغَدَاةِ	وَالْعَشِيِّ
and turn not away those who	invoke their Lord	in the morning	and the evening
يُرِيدُونَ وَجْهَهُ	مَا	عَلَيْكَ	مِنْ حِسَابِهِمْ
seeking His Face	(there is) not	on you	from their account
وَمَا	مِنْ حِسَابِكَ	عَلَيْهِمْ	مِنْ شَيْءٍ
and (there is) not	from your account	on them	anything
فَتَطْرُدَهُمْ	فَتَنَّا بَعْضَهُمْ	بِالْغَدَاةِ	وَالْعَشِيِّ
that you may turn them away	and thus	in the morning	and the evening
فَتَكُونَ مِنَ الظَّالِمِينَ	وَكَذَلِكَ	بِالْغَدَاةِ	وَالْعَشِيِّ
then you would be	and thus	in the morning	and the evening
بَعْضُ	لِيَقُولُوا	أَهَؤُلَاءِ مَنَّ اللَّهُ	عَلَيْهِمْ
with others	that they (should) say	(are) these the ones Allah has favoured?	upon them
عَلَيْهِمْ	مِنْ بَيْنِنَا	أَلَيْسَ	بِأَعْلَمَ
upon them	from amongst us	(does) not?	Allah knows best
بِالشَّاكِرِينَ	بِالشَّاكِرِينَ	بِالشَّاكِرِينَ	بِالشَّاكِرِينَ
the thankful ones	the thankful ones	the thankful ones	the thankful ones

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَايَتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ  
 الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ

رَحِيمٌ ۖ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ۚ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ  
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْعِ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ  
الْمُهْتَدِينَ ۚ

54. When those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: “*Salāmun ‘Alaikum*” (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimūn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): “I have been forbidden to worship those whom you invoke (worship) besides Allāh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

وإِذَا	جَاءَكَ	الَّذِينَ يُؤْمِنُونَ	بِآيَاتِنَا	فَقُلْ سَلَامٌ	عَلَيْكُمْ
(be) upon you	then say peace	in Our Signs	those who believe	come to you	and when
كُتِبَ رَبُّكُمْ	عَلَى نَفْسِهِ	الرَّحْمَةُ أَنَّهُ	مَنْ عَمِلَ		
your Lord has made incumbent	upon Himself	the Mercy	(anyone) who does	that he	
مِنْكُمْ سَوْءًا	يَجْهَلُونَ	ثُمَّ تَابَ	مِنْ بَعْدِهِ	وَأَصْلَحَ	
evil of you	in ignorance	then repents	after that	and mends (his way)	
فَإِنَّهُ غَفُورٌ	رَحِيمٌ	وَكَذَلِكَ	نَفْصِلُ الْآيَاتِ		
then surely He (is) All-Forgiving	Most Merciful	and thus	We explain in detail the Signs		
وَلِتَسْتَبِينَ سَبِيلُ	الْمُجْرِمِينَ	قُلْ	إِنِّي نُهَيْتُ	أَنْ أَعْبُدَ	
so that becomes distinct (the) way	of the sinners	say	that I worship	indeed I am forbidden	
الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	قُلْ	لَا أَنْعِ أَهْوَاءَكُمْ		
those whom you call upon	besides (instead of) Allah	say	I will not follow your vain desires		
قَدْ ضَلَلْتُ	إِذَا	وَمَا أَنَا	مِنَ الْمُهْتَدِينَ		
indeed I would go astray	then	and I (will) not (be)	of the guided		



قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ  
 الْحُكْمَ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَّوْ أَن عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ  
 لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

57. Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges."  
 58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the Zālimūn (polytheists and wrongdoers)."

قُلْ إِنِّي	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي	وَكَذَّبْتُم بِهِ	بِهِ
say indeed I am	on a clear proof	from my Lord	but you have rejected	[with] it
مَا عِندِي	مَا تَسْتَعْجِلُونَ	بِهِ	إِنَّ الْحُكْمَ إِلَّا لِلَّهِ	لِلَّهِ
I [do] not have	that you are demanding hastily	[of it]	the decision [is] not	for Allah but
يَقْضُ الْحَقُّ	وَهُوَ	خَيْرُ	الْفَاصِلِينَ ﴿٥٧﴾	قُلْ لَّوْ أَن عِندِي
He declares the truth	and He	[is the] Best	[of] the judges	that I had if say
مَا تَسْتَعْجِلُونَ	بِهِ	لَفُضِيَ الْأَمْرُ		
what you are demanding hastily	[of it]	surely the matter would have been decided		
بَيْنِي	وَبَيْنَكُمْ	وَاللَّهُ أَعْلَمُ	بِالظَّالِمِينَ ﴿٥٨﴾	
between me	and between you	and Allah knows best	the wrongdoers	

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ  
 وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾  
 وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ  
 مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

59. And with Him are the keys of the Ghaib (all that is hidden), none knows

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

وَعِنْدَهُ.	مَفَاتِيحُ	الْغَيْبِ	لَا يَعْلَمُهَا	إِلَّا هُوَ	وَيَعْلَمُ مَا
and He has	(the) keys	(of) the unseen	none knows them	but He	and He knows what
فِ الْبَرِّ	وَالْبَحْرِ	وَمَا نَسْقُطُ	مِنْ وَرَقَةٍ	إِلَّا يَعْلَمُهَا	
(is) in the land	and the sea	and (does) not fall	a leaf	but He knows it	
وَلَا حَبَّةٍ	فِي ظُلُمَتٍ	الْأَرْضِ	وَلَا رَطْبٍ	وَلَا يَابِسٍ	
and not a grain	in (the) darkness	(of) the earth	nor (anything) wet (fresh)	nor dry	
إِلَّا	فِي كِتَابٍ مُبِينٍ	وَهُوَ	الَّذِي	يَتَوَفَّنَاكُمْ	
but (is written)	in a Book	and (it is) He	Who	recalls you (your souls)	
بِالْأَيْلِ	وَيَعْلَمُ مَا	جَرَحْتُمْ بِالنَّهَارِ	ثُمَّ يَبْعَثُكُمْ	فِيهِ	
by the night	and He knows what	you did by the day	then He raises you again	in it	
لِيُقِضَ أَجَلٌ	مُسَمًّى	ثُمَّ	إِلَيْهِ	مَرْجِعُكُمْ	
so that (the) term is fulfilled	appointed	then	unto Him	(will be) your return	
ثُمَّ يَنْبِئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ			
then He will inform you	of what you used to	do			

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ۖ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۖ قُلْ مَنْ يَنْجِيكُمْ مِّنْ ظُلُمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنَ أَنْجَانًا مِّنْ هَذِهِ لَتَكُوْنَنَّ مِنَ الشَّاكِرِينَ ﴿٦١﴾

61. He is the Irresistible (Supreme) over His slaves, and He sends guardians



(angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allāh, their True *Maulā* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly, be grateful."

وَهُوَ الْقَاهِرُ	فَوْقَ	عِبَادِهِ	وَيُرْسِلُ	عَلَيْكُمْ	حَفَظَةً
over and He (is) the Omnipotent	His slaves	and He sends	over you	guardians (angels)	
حَتَّىٰ إِذَا	جَاءَ أَحَدَكُمْ	الْمَوْتُ	تَوَفَّاهُ		
until when	approaches one of you	death	cause him to die (take his soul)		
رُسُلَنَا	وَهُمْ	لَا يَفْرِطُونَ	ثُمَّ رَدُّوْا		
Our messengers (angels)	and they	(do) not neglect (their duty)	then they are returned		
إِلَى اللَّهِ	مَوْلَاهُمْ	الْحَقُّ	أَلَا	لَهُ	الْحُكْمُ
to Allah	their Lord	the Just	no doubt	for Him	(is) the judgement
وَهُوَ	أَسْرَعُ	الْحَسِيبِينَ	قُلْ	مَنْ	يُنَجِّيكُمْ
and He	(is the) Swiftest	(of) reckoners	who say	from (the) darkness	saves you
الْبَرِّ	وَالْبَحْرِ	تَدْعُونَهُ	تَضَرَّعًا	وَحُفْيَةً	لِّئِنْ أَنْجَانَا
(of) the land	and the sea	you call Him	humbly	and secretly	if He saved us
مِنْ هَٰذِهِ	لَتَكُونَنَّ مِنَ الشَّاكِرِينَ				
from this	surely we shall be among the thankful				

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ 64. Say (O Muhammad ﷺ): "Allāh rescues you from this and from all (other)

distresses, and yet you worship others besides Allāh.” 65. Say: “He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur’ān) though it is the truth. Say: “I am not a *Wakīl* (guardian) over you.”

قُلْ	اللَّهُ يَنْجِيكُمْ	مِنْهَا	وَمِنْ كُلِّ	كَرْبٍ
say	Allah saves you	from this	and from every	distress
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾	قُلْ هُوَ الْقَادِرُ	عَلَىٰ	أَنْ يَبْعَثَ	
yet you associate partners (with Allah)	say He (is) the Powerful	on	that He sends	
عَلَيْكُمْ	عَذَابًا	مِنْ فَوْقِكُمْ	أَوْ	مِنْ تَحْتِ
upon you	torment	from above you	or	from beneath
أَوْ يَلْبِسَكُمْ	شَيْعًا	وَيَذِيقُ بَعْضُكُمْ	بَأْسَ	
or confounds you with	mutual party discord	and lets taste some of you	(the) violence	
بَعْضُ	أَنْظُرْ	كَيْفَ نُصْرِفُ	الْآيَاتِ	لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٦﴾
(of) others	see	how variously We explain	the Signs	so that they may understand
وَكَذَّبَ	يَهُ	قَوْمُكَ	وَهُوَ	الْحَقُّ
and have denied	it	your people	and it	(is) the truth
	لَسْتُ عَلَيْكُمْ	بُوكِيلٍ ﴿٦٧﴾		
	I am not over you	a supervisor		

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيْءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْقُوتُ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَنْقُوتُونَ ﴿٦٩﴾

67. For every news there is a reality and you will come to know. 68. And when



you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if *Shaitān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrongdoers). 69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur'ān). [The provision of this Verse was abrogated by the Verse 4:140]

وَاِذَا رَأَيْتَ	وَسَوْفَ تَعْلَمُونَ ﴿٦٩﴾	مُسْتَقَرًّا	نَبَأٍ	لِكُلِّ
and when you see	and soon you shall know (it)	(is) a fixed time	news	for every
حَتَّىٰ يَخُوضُوا	عَنْهُمْ	فَاعْرِضْ	فِي آيَاتِنَا	الَّذِينَ يَخُوضُونَ
until they engage	from them	then turn away	in Our Signs	those who engage
فَلَا تَقْعُدْ	الشَّيْطَانُ	وَأَمَّا يُنْسِيَنَّكَ	غَيْرِهِ	فِي حَدِيثٍ
then you sit not	Satan	and if causes you to forget	other than that	in a talk
وَمَا	الظَّالِمِينَ ﴿٧٠﴾	الْقَوْمِ	مَعَ	الذِّكْرِ
and (there is) not	wrongdoers	the people	with	the remembrance
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	يَنْقُوتَ	عَلَى الَّذِينَ	
[of] anything	from their account	fear (Allah)	on those who	
لَعَلَّهُمْ يَنْقُوتَ ﴿٧١﴾		وَلَعِنَ ذِكْرِي		
so that they may fear (Allah)		[and] but remembrance		

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَّرَبِهِ أَن تَبْسُلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذَ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٢﴾

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the

Qur'ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

وَلَهُوَ	لِعِبَا	أَتَّخَذُوا دِينَهُمْ	وَذَرَّ الَّذِينَ
and pastime	(as) a play	took their religion	and leave alone those who
بِهِ	وَذَكَرَ	الْحَيَاةِ	وَعَرَّاهُمْ
with it	but remind (them)	(of) this world the life	and beguiled (deceived) them
مِنْ دُوبِ اللَّهِ	لَيْسَ لَهَا	بِمَا كَسَبَتْ	أَنْ تُبْسَلَ نَفْسٌ
besides Allah	neither will be for it	for what it has earned	lest a soul is caught
عَدْلٍ	كُلِّ	وَإِنْ تَعَدَّلَ	وَلَا شَفِيعٌ
ransom	every	and (even) if it offers ransom	nor an intercessor
أَلَّذِينَ أُبْسِلُوا	أُولَئِكَ	مِنْهَا	لَا يُؤْخَذُ
(are) those who are caught	these	from it	it will not be accepted
وَعَذَابٌ	مِنْ حَمِيمٍ	شَرَابٌ	لَهُمْ
and a torment	of boiling water	(is) a drink	for them
يَكْفُرُونَ	بِمَا كَانُوا	أَلِيمٌ	
disbelieve	(because) of what they used to	painful	

قُلْ أَدْعُوا مِنْ دُوبِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ  
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتُنَادِي  
بِأَنْ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمَرَ الْإِسْلَامَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? – like one whom the *Shayāṭin* (devils) have made to go astray in the land in confusion, his



companions calling him to guidance (saying): 'Come to us.' Say: 'Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamīn (mankind, jinn and all that exists);

قُلْ	أَنْدَعُوا	مِنْ دُونِ اللَّهِ مَا	لَا يَنْفَعُنَا	وَلَا يَضُرُّنَا
say	(shall) we invoke?	that besides Allah	neither can benefit us	nor can harm us
وَنُرُدُّ	عَلَىٰ أَعْقَابِنَا	بَعْدَ	إِذَا	هَدَانَا اللَّهُ
and shall we turn back	on our heels	after	when	Allah has guided us
كَالَّذِي	أَسْتَهْوَتْهُ	الشَّيَاطِينُ فِي الْأَرْضِ	حَيْرَانَ	لَهُ
like the one	the devils	in the earth	confused	he has
يَدْعُوهُ	أَصْحَابُ	يَدْعُوهُ	أَصْحَابُ	يَدْعُوهُ
who call him	companions	he has	confused	in the earth
إِلَى الْهُدَى	أَتَيْنَا	قُلْ	إِن يَهْدِيَ اللَّهُ	هُوَ
to the guidance	come to us	say	guidance (of) Allah	it
وَأَمَرْنَا	لِنُسَلِّمَ	لِرَبِّ الْعَالَمِينَ		
and we have been commanded	that we submit	to (the) Lord (of) the worlds		

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

72. And to perform As-Salāt (the prayers), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: 'Be!' – and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

وَأَنْ أَقِيمُوا الصَّلَاةَ	وَاتَّقُوا	وَهُوَ	الَّذِي
and that offer the prayer	and fear Him	and He	(is) the One
إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾	وَهُوَ	الَّذِي	خَلَقَ السَّمَوَاتِ
to Whom you shall be gathered	and He	Who	created the heavens

وَالْأَرْضُ	بِالْحَقِّ	وَيَوْمَ يَقُولُ	كُنْ
and the earth	in truth	and (on the) Day (of Resurrection) He will say	be
فَيَكُونُ	قَوْلُهُ	الْحَقُّ	وَلَهُ
and it shall become	His Word	(is) the truth	the dominion
يَوْمَ يُنْفَخُ	فِي الصُّورِ	عَلِيمُ الْغَيْبِ	
(on the) Day (when) will be blown	[in] the trumpet	All-Knower (of) the invisible	
وَالشَّهَادَةُ	وَهُوَ الْحَكِيمُ	الْخَيْرُ	
and the visible	and He (is) the All-Wise	the All-Aware	

❦ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ءَازَرَ اتَّخِذْ أَصْنَامًا ءِلَٰهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلٰلٍ مُّبِينٍ ۖ وَكَذٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ۖ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّ أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ۚ

74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: "Do you take idols as *ālihā* (gods)? Verily, I see you and your people in manifest error." 75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

وَإِذْ قَالَ	إِبْرَاهِيمُ	لَأَبِيهِ	ءَازَرَ	اتَّخِذْ أَصْنَامًا
and (remember) when said	Abraham	to his father	Azar	(do) you take idols?
ءِلَٰهَةً	إِنِّي	أَرَاكَ	وَقَوْمَكَ	فِي ضَلٰلٍ مُّبِينٍ
(as) gods	verily I	see you	and your people	in error
إِبْرَاهِيمَ	مَلَكُوتَ	السَّمٰوٰتِ	وَالْأَرْضِ	وَلِيَكُونَ
Abraham	(the) kingdom	(of) the heavens	and the earth	and so that he becomes
مِنَ الْمُوقِنِينَ	فَلَمَّا	جَنَّ عَلَيْهِ	أَيْلٌ	رَأٰ كَوْكَبًا
of the firm believers	so when	outspread over him	the night	he saw a star
قَالَ هَٰذَا	رَبِّي	فَلَمَّ أَفَلَ	قَالَ	لَا أُحِبُّ الْآفِلِينَ
he said this	(is) my lord	but when it set	he said	I (do) not love those who set



فَلَمَّارَ الْقَمَرِ بَارِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّارَ الشَّمْسِ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْقُومُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allāh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*."

فَلَمَّارَ	الْقَمَرِ	بَارِغًا	قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ
and when he saw	the moon	rising	he said this	(is) my lord	but when it set
قَالَ	لَئِنْ	لَمْ يَهْدِنِي	رَبِّي	لَأَكُونَنَّ	
he said	if	(did) not guide me	my Lord	surely I would have become	
مِنَ الْقَوْمِ	الضَّالِّينَ ﴿٧٧﴾	فَلَمَّا	رَأَى الشَّمْسَ	بَارِغَةً	قَالَ هَذَا
among the people	who go astray	and when	he saw the sun	rising	he said this
رَبِّي	هَذَا	أَكْبَرُ	فَلَمَّا أَفَلَتْ	قَالَ يَنْقُومُ	إِنِّي
(is) my lord	this	(is) the largest	but when it set	he said O my people	verily I am
بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿٧٨﴾	إِنِّي وَجَّهْتُ	وَجْهِيَ	لِلَّذِي	
free	from what you associate (with Allah)	verily I have turned	my face	to Him Who	
فَطَرَ السَّمَوَاتِ	وَالْأَرْضَ	خَنِيفًا	وَمَا أَنَا	مِنَ الْمُشْرِكِينَ ﴿٧٩﴾	
originated the heavens	and the earth	upright	and I (am) not	of the polytheists	

وَحَاجَّهُ قَوْمُهُ. قَالَ أَتُحْجِّجُونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٧٩﴾ وَكَيْفَ

أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٠﴾

80. His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

وَحَاجَّهُ.	قَوْمُهُ.	قَالَ	أَتُحْجِجُونِي	فِي اللَّهِ
and disputed with him	his people	he said	(do) you dispute with me?	about Allah
وَقَدْ هَدَانِ	وَلَا أَخَافُ	مَآ شَرِكُونَ بِهِ		
while certainly He has guided me	and I (do) not fear	what you associate	with Him	
إِلَّا	أَنْ يَشَاءَ رَبِّي	شَيْئًا	وَسِعَ رَبِّي	كُلَّ شَيْءٍ
except	that my Lord wills	anything	my Lord comprehends	every thing
عِلْمًا	أَفَلَا تَتَذَكَّرُونَ ﴿٨١﴾	وَكَيْفَ أَخَافُ		
(in His) Knowledge	(will) you not then remember?	and how I should fear		
مَا أَشْرَكْتُمْ	وَلَا تَخَافُونَ	أَنْتُمْ أَشْرَكْتُمْ	بِاللَّهِ	
what you associate (with Allah)	and you fear not	that you associate	with Allah	
مَا لَمْ يُنَزَّلْ	عَلَيْكُمْ	سُلْطَانًا	فَأَيُّ	
what He (did) not send down	to you	any authority	then which	
الْفَرِيقَيْنِ	أَحَقُّ	بِالْأَمْنِ	إِنْ كُنْتُمْ	تَعْلَمُونَ ﴿٨٢﴾
(of) the two parties	has more right	to security	if you	know

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٣﴾ وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ  
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾

82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward Al-Muhsinūn (the good-doers).

يُظْلَمُ	وَلَمْ يَلْبِسُوا إِيمَانَهُمْ	الَّذِينَ ءَامَنُوا
with wrongdoing	and (did) not obscure (confuse) their Belief	those who believed
وَتِلْكَ	مُتَّهَدُونَ ﴿٨٣﴾	وَهُمْ
and that	(are they) guided	and they
	الْأَمْنُ	لَهُمْ
	(is) the security	for them
	حُجَّتَنَا	ءَاتَيْنَاهَا
against his people	(to) Abraham	which We gave
نَرْفَعُ دَرَجَاتٍ	مَنْ نَشَاءُ ﴿٨٤﴾	إِنْ رَبَّكَ
We raise (n) ranks	whom We will	indeed your Lord
وَوَهَبْنَا	لَهُ إِسْحَاقَ وَيَعْقُوبَ	كُلًّا هَدَيْنَا
and We bestowed	to him	each of them We guided
وَوَهَبْنَا	لَهُ إِسْحَاقَ وَيَعْقُوبَ	كُلًّا هَدَيْنَا
and We bestowed	to him	each of them We guided
وَوَهَبْنَا	لَهُ إِسْحَاقَ وَيَعْقُوبَ	كُلًّا هَدَيْنَا
and We bestowed	to him	each of them We guided
وَوَهَبْنَا	لَهُ إِسْحَاقَ وَيَعْقُوبَ	كُلًّا هَدَيْنَا
and We bestowed	to him	each of them We guided

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ



وَلَوْطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٥﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبَتِهِمْ وَهَدَيْتَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٦﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٧﴾

85. And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous. 86. And Ismā'il (Ishmael) and Al-Yasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the 'Ālamīn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path. 88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

وَزَكَرِيَّا	وَيَحْيَىٰ	وَعِيسَىٰ	وَإِلْيَاسَ	كُلُّ	مِنَ الصَّالِحِينَ
and Zechariah	and John	and Jesus	and Elias	all (were)	of the righteous
وَإِسْمَاعِيلَ	وَالْيَسَعَ	وَيُونُسَ	وَلُوطًا	وَكُلًّا	فَضَّلْنَا عَلَى الْعَالَمِينَ
and Ishmael	and Elisha	and Jonah	and Lot	and all	We preferred over the worlds
وَمِنْ آبَائِهِمْ	وَذُرِّيَّتِهِمْ	وَإِخْوَانِهِمْ	وَأَجْنِبَتِهِمْ		
and from their forefathers	and their progeny	and their brethren	and We chose them		
وَهَدَيْتَهُمْ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٨٦﴾	ذَلِكَ	هُدَى اللَّهِ	
and We guided them	to the Way	Straight	that	(is the) guidance (of) Allah	
يَهْدِي بِهِ	مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَلَوْ أَشْرَكُوا		
He guides with it	whom He wills	of His slaves	and if they associated others (with Allah)		
لَحِطَ	عَنْهُمْ	مَا كَانُوا	يَعْمَلُونَ ﴿٨٧﴾		
surely would have rendered vain	from them	what they used to	do		

أُولَئِكَ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٨﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيمُهَدْيُهُمْ أَقَدَّةٌ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ

## أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٩﴾

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein. 90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and jinn)."

أُولَئِكَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	وَالْحُكْمَ
they	(are) those whom	We gave [them]	the Book	and (the) Judgement
وَالنُّبُوَّةَ	فَإِنْ يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ وَكَّلْنَا
and Prophethood	but if disbelieve	in it (therein)	these	then indeed We have entrusted
بِهَا	قَوْمًا	لَيْسُوا بِهَا	يَكْفُرِينَ	أُولَئِكَ
it	(to) a people	who are not in it	disbelievers	they
الَّذِينَ هَدَى اللَّهُ	فِيهِدَهُمْ أَقْدِرُهُ	قُلْ	لَا أَسْأَلُكُمْ	
(are) those whom Allah guided	so you follow their guidance	say	I (do) not ask you	
عَلَيْهِ	أَجْرًا	إِنْ هُوَ	إِلَّا ذِكْرٌ	لِلْعَالَمِينَ ﴿٩٠﴾
on it	a reward	this (is) not	but an admonition	for the worlds

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعَمُّوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down

the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allāh and His Messenger Muhammad ﷺ) were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ān), and they are constant in guarding their *Salāt* (prayers).

وَإِذْ قَالُوا	قَدَّرَهُ	حَقَّ	وَمَا قَدَرُوا اللَّهَ
when they said	appraisal to Him	(with) due	and they (d id) not appraise Allah
مَا أَنْزَلَ اللَّهُ	عَلَى بَشَرٍ	مِنْ شَيْءٍ	قُلْ
Allah (d id) not send down	to human being	anything	say
الَّذِي جَاءَ بِهِ	مُوسَى	نُورًا	وَهُدًى
which brought	Moses	(as) a light	and a guidance
لِلنَّاسِ	وَتُخْفُونَ كَثِيرًا	تُبْدُونَهَا	قَرِاطِينَ
for people	and you conceal most (of it)	you disclose (some of) it	(into) sheets
وَعَلَّمْتُمْ	مَا	لَمْ تَعْلَمُوا أَنْتُمْ	وَلَا آبَاؤُكُمْ
though you were taught	what	neither you knew	nor your forefathers
قُلِ اللَّهُ	كَتَبَ	وَهَذَا	فِي خَوَاصِّهِمْ يَلْعَبُونَ
say Allah	(is) a Book	and this	to play in their argumentation
أَنْزَلْنَاهُ	مُبَارَكٌ	مُصَدِّقٌ	الَّذِي
which We have sent down	blessed	confirming	which
وَالَّذِينَ يُؤْمِنُونَ	بِالْآخِرَةِ	يُؤْمِنُونَ بِهِ	وَهُمْ
and those who believe	in the Hereafter	they believe in it	and they
عَلَى صَلَاتِهِمْ يُحَافِظُونَ	وَمَنْ	حَوْلَهَا	
guard (over) their prayers	and those	around it	and so that you may warn (people of the) Mother of Towns (Makkah)



وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ  
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ  
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ  
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

93. And who can be more unjust than he who invents a lie against Allāh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the *Zālimūn* (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

وَمَنْ	أَظْلَمُ	مِمَّنِ افْتَرَى	عَلَى اللَّهِ كَذِبًا	أَوْ قَالَ
and who	(is) more unjust	than (he) who invented	a lie against Allah	or said
أُوحِيَ إِلَيَّ	وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ	إِذِ	وَلَوْ تَرَى	سَأُنْزِلُ مِثْلَ
revelation was sent down to me	while was not revealed	when and if you (could) see	what Allah has revealed	I would reveal like
الظَّالِمُونَ	فِي غَمَرَاتِ الْمَوْتِ	وَالْمَلَائِكَةُ	بَاسِطُوا أَيْدِيهِمْ	أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ
the wrongdoers	(are) in (the) agonies	(of) the death	and the angels	this Day
عَذَابَ	الْهُونِ	بِمَا كُنْتُمْ	تَقُولُونَ عَلَى اللَّهِ	غَيْرَ الْحَقِّ
(with the) torment	(of) humiliation	(because) of what you used to	utter against Allah	the truth
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾	وَكُنْتُمْ	عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾	وَكُنْتُمْ	عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾
and you used to	be arrogant concerning His Signs	and you used to	be arrogant concerning His Signs	and you used to

وَلَقَدْ جِئْتُمُونَا فِرْدًى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

94. And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allāh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?

وَلَقَدْ جِئْتُمُونَا	فِرْدًى	كَمَا خَلَقْنَاكُمْ	أَوَّلَ	مَرَّةٍ
and verily you have come to Us	(all) alone	as We had created you	time (the) first	
وَتَرَكْتُمْ مَا	خَوَّلْنَاكُمْ	وَرَاءَ	ظُهُورِكُمْ	
and you have left what	We had bestowed on you	behind	your backs	
وَمَا نَرَى مَعَكُمْ	شُفَعَاءَكُمُ	الَّذِينَ زَعَمْتُمْ		
and We (do) not see with you	your intercessors	those whom you claimed		
أَنَّهُمْ	فِيكُمْ	شُرَكَاءُ		
that they (were)	in your (matters)	partners (with Allāh)		
لَقَدْ تَقَطَّعَ بَيْنَكُمْ	وَضَلَّ	عَنْكُمْ		
indeed bonds have been severed between you	and have forsaken	you		
مَا كُنْتُمْ	تَزْعُمُونَ ﴿٩٤﴾	إِنَّ اللَّهَ فَالِقُ	الْحَبِّ	
what you used to	claim	indeed (it is) Allah (Who) causes to split	the grain	
وَالنَّوَى	يُخْرِجُ الْحَيَّ	مِنَ الْمَيِّتِ	وَيُخْرِجُ	
and the fruit-kernel	He brings forth the living	from the dead	and brings forth	

فَأَنَّى تُؤْفَكُونَ ﴿٩٦﴾

ذَلِكُمُ اللَّهُ

مِنَ الْحَيِّ

الْمَيِّتِ

then how are you being misled (from the truth) such (is) Allah from the living the dead

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٧﴾  
 وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ  
 يَعْلَمُونَ ﴿٩٨﴾ وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ  
 لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our Revelations (this Qur'ān) for a people who understand.

وَجَعَلَ اللَّيْلَ		الْإِصْبَاحِ		فَالِقُ	
and He has made the night		the daybreak		(He it is who) Cleaves out	
ذَلِكَ	حُسْبَانًا	وَالْقَمَرَ	وَالشَّمْسَ	سَكَنًا	
this	(for) reckoning (time)	and the moon	and the sun	(for) stillness (resting)	
الَّذِي جَعَلَ	وَهُوَ	الْعَلِيمِ	تَقْدِيرُ الْعَزِيزِ		
Who made	and (it is) He	the All-Knowing	(is the) measuring (of) the All-Mighty		
فِي ظُلُمَاتِ	بِهَا	لِتَهْتَدُوا	النُّجُومَ	لَكُمْ	
in (the) darkness	by them	so that you may guide yourselves	the stars	for you	
لِقَوْمٍ يَعْلَمُونَ	قَدْ فَصَّلْنَا الْآيَاتِ	وَالْبَحْرَ	الْبَرِّ		
for a people who know	certainly We have made clear the signs	and the sea	(of) the land		



وَهُوَ	الَّذِي	أَنْشَأَكُمْ	مِنْ نَفْسٍ	وَاحِدَةٍ	فَمُسْتَقَرٌّ
and (it is) He	Who	created you	from a person	single	so (there is) a time-limit
وَمُسْتَوْدَعٌ	قَدْ فَصَّلْنَا الْآيَاتِ	لِقَوْمٍ يَفْقَهُونَ			
and a resting place	We have made clear the signs	for a people who understand			

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

وَهُوَ	الَّذِي أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	
and (it is) He	Who has sent down	from the heaven	water	and We have brought forth	
بِهِ	نَبَاتَ	كُلِّ	شَيْءٍ	فَأَخْرَجْنَا	مِنْهُ
thereby	vegetation	(of) every	thing (شَيْءٍ)	and We have brought forth	thereby
خَضِرًا	نُخْرِجُ مِنْهُ	حَبًّا	مُتَرَاكِبًا	وَمِنَ النَّخْلِ	
green stalks	We bring forth from it	grain	thick-clustered	and from date-palm	
مِنْ طَلْعِهَا	قِنْوَانٌ	دَانِيَةٌ	وَجَنَّاتٍ	مِنْ أَعْنَابٍ	وَالزَّيْتُونَ
from its sprout	clusters of dates	hanging low (دَانِيَةٌ)	and gardens	of grapes	and olives
وَالرُّمَانَ	مُشْتَبِهًا	وَعَيْرَ مُتَشَبِهٍ	انْظُرُوا إِلَى ثَمَرِهِ	إِذَا أَثْمَرَ	
and pomegranates	resembling	(and) (yet) different	look at its fruit	when it bears fruit	
وَيَنْعِهِ	إِنَّ	فِي ذَلِكَ	لَآيَاتٍ	لِقَوْمٍ يُؤْمِنُونَ	
and its ripeness	certainly	in this	signs	for a people who believe	

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَلِكَُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakīl* (Trustee, Disposer of affairs or Guardian) over all things.

وَجَعَلُوا	لِلَّهِ	شُرَكَاءَ	الْجِنَّ	وَخَلَقَهُمْ
and they have made	with Allah	associates	the jinns	though He has created them
وَخَرَقُوا	لَهُ	بَنِينَ	وَبَنَاتٍ	بِغَيْرِ عِلْمٍ
and they falsely attributed	to Him	sons	and daughters	without knowledge
سُبْحَنَهُ وَتَعَالَى	عَمَّا يُصِفُونَ	بَدِيعُ		
Glorified is He and Exalted	from what they attribute	(He is the) Originator		
السَّمَوَاتِ وَالْأَرْضِ	أَتَى	يَكُونُ لَهُ	وَلَدٌ	وَلَمْ تَكُنْ
(of) the heavens and the earth	how	can He have	a son	while (there) is not
لَهُ صَاحِبَةٌ	وَخَلَقَ كُلَّ	شَيْءٍ	وَهُوَ	بِكُلِّ شَيْءٍ
a mate for Him	and He has created every	thing	and He	thing of every
عَلِيمٌ	ذَلِكَُمُ اللَّهُ	رَبُّكُمْ	لَا إِلَهَ	إِلَّا هُوَ
(is) All-Knower (is) Allah	such (is)	your Lord	(there is) no god	(the) Creator (of) every but He
شَيْءٍ	فَاعْبُدُوهُ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ
thing	so worship Him	and He	over every	thing
			وَكِيلٌ	
			(is) a Guardian	

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ بَصَائِرُ  
 مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٤﴾ وَكَذَلِكَ  
 نَصْرَفُ الْآيَاتِ وَلِيَقُولُوا ادرست ولنبينه لقوم يعلمون ﴿١٠٥﴾

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), the Well-Acquainted (with all things). 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'an from that)" and that We may make the matter clear for a people who have knowledge.

لَا تَدْرِكُهُ	الْأَبْصَرَ	وَهُوَ يُدْرِكُ	الْأَبْصَرَ	وَهُوَ اللَّطِيفُ
can not grasp Him	the vision	but He grasps	the vision	and He (is) the All-Subtle
الْخَبِيرُ	قَدْ جَاءَكُمْ	بَصَائِرُ	مِنْ رَبِّكُمْ	
the All-Aware	verily have come to you	proofs	from your Lord	
فَمَنْ أَبْصَرَ	فَلِنَفْسِهِ	وَمَنْ عَمِيَ		
so who saw	then (he did this) for his ownself	and who remained blind		
فَعَلَيْهَا	وَمَا أَنَا	عَلَيْكُمْ	بِحَفِيفٍ ﴿١٠٤﴾	
then (he did this) against himself	and I (am) not	over you	a keeper	
وَكَذَلِكَ	نُصْرَفُ الْآيَاتِ	وَلِيَقُولُوا	دَرَسْتَ	
and thus	We diversely explain the Signs	and that they may say	you have learned	
وَلِنُبَيِّنَهُ	لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾			
and that We may make it clear	for a people who have knowledge			

اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ  
 مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيفًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا الَّذِينَ



يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ  
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٦﴾

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*. 107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakil* (disposer of affairs, guardian or trustee) over them. 108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

أَتَّبِعْ	مَّا أُوحِيَ	إِلَيْكَ	مِنْ رَبِّكَ	لَا إِلَهَ
follow	what has been revealed	to you	from your Lord	(there is) no god
إِلَّا هُوَ	وَأَعْرِضْ	عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾	وَلَوْ شَاءَ اللَّهُ	
but He	and turn away	from the polytheists	and had Allah willed	
	مَّا أَشْرَكُوا	وَمَا جَعَلْنَاكَ		
	they would not have associated others (with Him)	and We have not made you		
عَلَيْهِمْ	حَفِظًا	وَمَا أَنْتَ	عَلَيْهِمْ	بِوَكِيلٍ ﴿١٠٨﴾
over them	a watcher	and you (are) not	over them	a guardian
الَّذِينَ يَدْعُونَ	مِنْ دُونِ اللَّهِ	فَيَسُبُّوا اللَّهَ عَدَوًّا		
those whom they invoke	other than Allah	lest they revile Allah out of spite		
بِغَيْرِ	عِلْمٍ	كَذَلِكَ	زَيَّنَّا لِكُلِّ	أُمَّةٍ
without	knowledge	thus	We have made fair-seeming to every	nation
عَمَلَهُمْ	ثُمَّ	إِلَىٰ رَبِّهِمْ	مَرْجِعُهُمْ	فَيُنَبِّئُهُمْ
their deeds	then	to their Lord	(is) their return	and He will inform them
	بِمَا كَانُوا	يَعْمَلُونَ ﴿١٠٩﴾		
	of what they used to	do		

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلِبُ أَفْقَادَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ۖ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what would make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ	لَئِنْ جَاءَتْهُمْ	آيَةٌ
and they swore	by Allah	strongest	(of) their oaths	that if came to them	a sign
لَّيُؤْمِنُنَّ بِهَا	قُلْ إِنَّمَا الْآيَاتُ	عِنْدَ اللَّهِ	وَمَا	لَا يُؤْمِنُونَ ﴿١٠٩﴾	إِذَا جَاءَتْ
they would certainly believe in it	say only the signs	(are) with Allah	and what	they will not believe	when come (those signs)
أَنَّهَا	يُشْعِرُكُمْ	وَنَقَلِبُ أَفْقَادَهُمْ	كَمَا	لَمْ يُؤْمِنُوا بِهِ ۖ	أَوَّلَ مَرَّةٍ
that	will make you realize	and We shall turn their hearts	as	they (did) not believe	in it
وَنَذَرَهُمْ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾	أَوَّلَ	مَرَّةٍ	وَنَذَرَهُمْ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾
and We shall leave them	in their tyranny to wander blindly	(the) first	time	and We shall leave them	in their tyranny to wander blindly

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبَلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly. 112. And so We have appointed for every Prophet enemies – *Shayātīn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلَوْ	أَنَّا نَزَّلْنَا	إِلَيْهِمُ	الْمَلَائِكَةَ	وَكَلَّمَهُمُ
and (even) if	[that] We had sent down	to them	the angels	and had spoken to them
الْمَوْتَى	وَحَشَرْنَا	عَلَيْهِمْ	كُلَّ شَيْءٍ قُبَلًا	مَا كَانُوا
the dead	and We had gathered	before them	every thing open	they were not
لِيُؤْمِنُوا	إِلَّا	أَنْ يَشَاءَ اللَّهُ	وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾	
to believe	unless	[that] Allah wills	[and] but most of them are ignorant	
وَكَذَلِكَ جَعَلْنَا	لِكُلِّ نَبِيٍّ	عَدُوًّا	شَيْطِينَ الْإِنْسِ	
and thus We have made	for every Prophet	an enemy	(of) humans devils	
وَالْجِنِّ	يُوحِي بَعْضُهُمْ	إِلَى بَعْضٍ	زُخْرَفَ الْقَوْلِ	
and the jinn	inspiring some of them	to others	adorned speech	
غُرُورًا	وَلَوْ شَاءَ رَبُّكَ	مَا فَعَلُوهُ		
(as) a delusion	and if your Lord had willed	they would not have done it		
فَذَرْهُمْ	وَمَا يَفْتَرُونَ ﴿١١٢﴾			
so leave them	and what they fabricate			



وَلِنَصْغَىٰ إِلَيْهِ أَفْعَدَّةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). 114. [Say (O Muhammad ﷺ):] "Shall I seek a judge other than Allāh while it is He Who has sent down to you the Book (the Qur'ān), explained in detail." Those to whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَلِنَصْغَىٰ	إِلَيْهِ	أَفْعَدَّةُ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
and that incline	to it	the hearts	of those who (do) not believe	in the Hereafter
وَلِيَقْتَرِفُوا	مَا هُمْ	مُّقْتَرِفُونَ	أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا	وَهُوَ
and that they may be pleased with it	what	they	then (shall) I seek other than Allah?	and (it is) He a judge
وَالَّذِينَ	مُفَصَّلًا	إِلَيْكُمُ الْكِتَابَ	الَّذِي أَنْزَلَ	أَتَيْنَاهُمُ
and those	explained in detail	the Book to you	Who has sent down	(are) committing
مُنَزَّلٌ	يَعْلَمُونَ أَنَّهُ	الْكِتَابَ	مِنْ رَبِّكَ	بِالْحَقِّ
(is) sent down	they know that it	the Scripture	(to) whom We have given (previously,	
مِنَ الْمُتَمَرِّينَ	فَلَا تَكُونَنَّ	مِنْ رَبِّكَ	بِالْحَقِّ	فَلَا تَكُونَنَّ
of the doubters	so be not you	from your Lord	in truth	

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِنْ طَغَىٰ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٥﴾

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided. 118. So eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

وَتَمَّتْ كَلِمَتُ	رَبِّكَ	صِدْقًا	وَعَدَلًا	لَا مُبَدِّلَ
and has been perfected (the) Word	(of) your Lord	(in) truth	and justice	none can change
لِكَلِمَتِهِ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١١٦﴾	وَإِنْ تَطِيعُوا أَكْثَرَ	
His Words	and He (is) the All-Hearing	the All-Knowing	and if you obey most	
مَنْ فِي الْأَرْضِ	يُضِلُّوكَ	عَنْ سَبِيلِ اللَّهِ	إِنْ يَتَّبِعُونَ	
(of) those on the earth	they will mislead you	from (the) way (of) Allah	they follow not	
إِلَّا الظَّنَّ	وَإِنْ هُمْ	إِلَّا يَخْرُصُونَ ﴿١١٧﴾	إِنَّ رَبَّكَ	
but the conjecture	and they (do) nothing	but guessing	indeed your Lord	
هُوَ أَعْلَمُ	مَنْ يَضِلُّ	عَنْ سَبِيلِهِ	وَهُوَ	أَعْلَمُ
(is) He (Who) knows best	who strays	from His way	and He	knows best
بِالْمُهْتَدِينَ ﴿١١٨﴾	فَكُلُوا	مِمَّا	ذُكِرَ اسْمُ اللَّهِ	
the guided ones	so eat	of what	(the) Name (of) Allah has been pronounced	
	عَلَيْهِ	إِنْ كُنْتُمْ	بِآيَاتِهِ	مُؤْمِنِينَ ﴿١١٩﴾
	on which	if you are	in His Signs	believers

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنْ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾ وَذَرُوا ظَاهِرَ الْآلِئِمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْآلِئِمَ سَيُجْزَوْنَ بِمَا كَانُوا

## يَقْتَرِفُونَ ﴿١١٩﴾

119. And why should you not eat of that (meat) on which Allāh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَمَا	لَكُمْ	أَلَا تَأْكُلُوا	مِمَّا
and what (happened)	to you	that you (do) not eat	of what
ذَكَرَ اسْمُ اللَّهِ	عَلَيْهِ	وَقَدْ فَصَّلَ	
(the) Name (of) Allah has been pronounced	on which	while indeed He has explained	
لَكُمْ	مَا	حَرَّمَ عَلَيْكُمْ	إِلَّا مَا اضْطُرَرْتُمْ
to you	what	He has forbidden to you	unless that you are constrained
إِلَيْهِ	وَأِنْ كَثِيرًا	لَيُضِلُّونَ	بِأَهْوَاءِهِمْ
to it	and surely many	lead astray	by their (vain) desires
عِلْمُهُ	إِنَّ رَبَّكَ	هُوَ	أَعْلَمُ
knowledge	certainly your Lord	(is) He (Who)	knows best
وَذَرُوا ظَهْرَ	الْإِثْمِ	وَبَاطِنَهُ	إِنَّ الَّذِينَ يَكْسِبُونَ
and forsake outwardness	(of) sin	and inwardness thereof	indeed those who earn
الْإِثْمِ	سَيُجْزَوْنَ	بِمَا كَانُوا	يَقْتَرِفُونَ ﴿١٢٠﴾
sin	soon they shall be required	for what they have	committed

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجِدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوْ مِنْ كَانَ مِيتًا فَأَحْيَيْنَاهُ وَجَعَلْنَاهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾



121. Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allāh). And certainly, the *Shayāṭin* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikūn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism]. 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men – like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَلَا تَأْكُلُوا	مِمَّا	لَمْ يُذَكَّرْ اسْمُ اللَّهِ	عَلَيْهِ
and eat not	of that	has not been pronounced (the) Name (of) Allah	on it
وَأِنَّهُ	لَفِسْقٌ	وَإِنَّ الشَّيَاطِينَ	لِيُوحُونَ
and indeed it	(is) a transgression	and indeed the devils	do inspire [to] their friends
لِيُجَادِلُوكُمْ	وَإِنْ أَطَعْتُمُوهُمْ	إِنَّكُمْ	لَمُشْرِكُونَ
so that they dispute with you	and if you obeyed them	surely you	(would) be polytheists
أَوْ مَن	كَانَ مَيِّتًا	فَأَحْيَيْنَاهُ	وَجَعَلْنَا
is (he) who	was dead	and We gave him life	and We made for him
نُورًا	يَمْشِي بِهِ	فِي النَّاسِ	كَمَن
a light	he (can) walk by it	among men	like (the one) who [similar to him]
فِي الظُّلُمَاتِ	لَيْسَ بِخَارِجٍ	مِنْهَا	كَذَلِكَ زُيِّنَ
(is) in the darknesses	he (can) not come out	of it	thus was made fair-seeming
لِلْكَافِرِينَ	مَا كَانُوا	يَعْمَلُونَ	
to the disbelievers	what they used to	do	

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ

إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownelves, and they perceive (it) not. 124. And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

وَكَذَلِكَ جَعَلْنَا	فِي كُلِّ	قَرْيَةٍ	أَكْبَرٍ	مُجْرِمِيهَا
and thus We have made	in every	town	leaders	(of) its wicked ones
لِيَمْكُرُوا	فِيهَا	وَمَا يَمْكُرُونَ	إِلَّا	بِأَنْفُسِهِمْ
to plot	therein	but they plot not	except	against themselves
وَمَا يَشْعُرُونَ ﴿١٢٣﴾	وَإِذَا	جَاءَتْهُمْ	آيَةٌ	قَالُوا
and they perceive (it) not	and when	comes to them	a sign	they say
نُؤْمِنَ	حَتَّىٰ نُؤْتَىٰ مِثْلَ	مَا أُوتِيَ	رُسُلُ اللَّهِ	
we shall believe	until we are given like	what was given	(to the) Messengers (of) Allah	
اللَّهُ أَعْلَمُ	حَيْثُ يَجْعَلُ	رِسَالَتَهُ	سَيُصِيبُ	
Allah knows best	where to place	His Message	will meet	
الَّذِينَ أَجْرَمُوا	صَغَارٌ	عِنْدَ اللَّهِ	وَعَذَابٌ	
(with) those who have committed crimes	humiliation	from Allah	and a torment	
شَدِيدٌ	بِمَا كَانُوا	يَمْكُرُونَ ﴿١٢٤﴾		
severe	for what they used to	plot		

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ، لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ

لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾

125. And whomsoever Allāh wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ān and Islam) leading straight. We have detailed Our Revelations for a people who take heed.

فَمَنْ يُرِدِ اللَّهُ	أَنْ يَهْدِيَهُ	يُشْرَحَ صَدْرُهُ	لِلْإِسْلَامِ
and whomsoever Allah wills	that He guides him	He opens his breast	for Islam
وَمَنْ يُرِدْ	أَنْ يُضِلَّهُ	يَجْعَلْ صَدْرُهُ	ضَيِّقًا
and whomsoever He wills	that He lets him go astray	He makes his breast	closed
حَرَجًا	كَأَنَّمَا يَصْعَدُ	فِي السَّمَاءِ	كَذَلِكَ
constricted	as if he is climbing	to the heaven	thus
عَلَى الَّذِينَ	لَا يُؤْمِنُونَ ﴿١٢٥﴾	وَهَذَا	صِرَاطُ رَبِّكَ
over those who	(do) not believe	and this	(of) your Lord
مُسْتَقِيمًا	قَدْ فَصَّلْنَا الْآيَاتِ	لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾	
straight	surely We have detailed the Signs	for a people who take heed	

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمْعَشَرُ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مُنَوَّبُكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walī (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us."



He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."

لَهُمْ	دَارُ	السَّلَامِ	عِنْدَ رَبِّهِمْ	وَهُوَ	وَلِيُّهُمْ
for them	(is the) abode	(of) peace	with	and He	(is) their Protector
بِمَا كَانُوا	يَعْمَلُونَ	وَيَوْمَ	يَحْشُرُهُمْ		
for what they used to	do	(and (on the) Day (when)	He will gather them together		
جَمِيعًا	يَمْعَشَرُ	الْجِنِّ	قَدْ اسْتَكْثَرْتُمْ		
all	O (you) assembly	(of) the jinn	surely you have taken a lot to mislead		
مِنَ الْإِنْسِ	وَقَالَ أَوْلِيَآؤُهُمْ	مِنَ الْإِنْسِ	رَبَّنَا		
from humans	and said (will say) their friends	among the humans	our Lord		
اسْتَمْتَعَ بَعْضُنَا	بِبَعْضٍ	وَبَلَّغْنَا أَجَلَنَا	الَّذِي		
benefited some of us	from others	and we have reached our term	which		
أَجَلَتْ لَنَا	قَالَ النَّارُ	مَثْوَانَكُمْ	خَالِدِينَ		
You had appointed for us	He said the Fire	(is) your abode	to abide forever		
فِيهَا	إِلَّا مَا شَاءَ اللَّهُ	إِنَّ رَبَّكَ	حَكِيمٌ	عَلِيمٌ	
therein	except what Allah willed	indeed your Lord	(is) All-Wise	All-Knowing	

وَكَذَلِكَ نُؤَيِّ بِبَعْضِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

129. And thus We do make the *Zālimūn* (polytheists and wrongdoers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the Meeting of this Day of yours?" They will say:

“We bear witness against ourselves.” It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

وَكَذَلِكَ نُؤَيِّ	بَعْضَ	الظَّالِمِينَ	بَعْضًا	بِمَا كَانُوا
and thus We make friends	some	(of) the wrongdoers	(to) others	for what they used to
يَكْسِبُونَ ﴿١٣١﴾	يَمْعَشَرُ	الْجِنِّ	وَالْإِنْسِ	أَلَمْ يَأْتِكُمْ
earn	O assembly	(of) the jinn	and humans	(did) not come to you?
رُسُلٌ	مِنْكُمْ	يَقْضُونَ عَلَيْكُمْ	ءَايَاتِي	وَيُنذِرُونَكُمْ
Messengers	from (among) you	reciting to you	My Verses	and warning you
لِقَاءَ	يَوْمِكُمْ	هَذَا	قَالُوا	شَهِدْنَا عَلَى أَنْفُسِنَا
(of the) Meeting	(of) your Day	this	they said	we bear witness against ourselves
وَعَرَّاهُمْ	الْحَيَاةَ	الدُّنْيَا	وَشَهِدُوا	
and deluded them	the life	(of) the world	and they did bear witness	
عَلَى أَنْفُسِهِمْ	أَنَّهُمْ	كَانُوا كَافِرِينَ ﴿١٣٢﴾		
against themselves	that they	were disbelievers		

ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلَفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allāh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

ذَٰلِكَ أَن	لَمْ يَكُنْ رَبُّكَ	مُهْلِكٌ	الْقُرَىٰ
this (is) because	your Lord was not	one who destroys	the towns
يُظْلَمُ	وَأَهْلُهَا	غَفِلُونَ	وَلِكُلِّ
unjustly	while their people	(were) unaware	and for everyone
دَرَجَاتٍ	مِّمَّا عَمِلُوا	وَمَا رَبُّكَ	بِغَفِلٍ
(there are) ranks	for what they did	and your Lord (is) not	unaware
عَمَّا يَعْمَلُونَ	وَرَبُّكَ	الْغَنِيُّ	ذُو الرَّحْمَةِ
of what they do	and your Lord	(is) the Self-Sufficient	Full of Mercy
إِنْ يَشَاءُ	يَذْهَبُكُمْ	وَيَسْتَخْلِفُ	مِنْ بَعْدِكُمْ
if He wills	He takes you away	and lets succeed	after you
مَا يَشَاءُ	كَمَا أَنشَأَكُمْ	مِنْ ذُرِّيَّتِهِ	قَوْمٍ
whom He wills	as He raised you	from offspring	of people
			other

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قَدْ يَقَوْمٍ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

134. Surely, that which you are promised, will verily come to pass, and you cannot escape (from the punishment of Allāh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zālimūn* (polytheists and wrongdoers) will not be successful." 136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our (Allāh's so-called) partners." But the share of their (Allāh's so-



called) "partners" reaches not Allāh, while the share of Allāh reaches their (Allāh's so-called) "partners"! Evil is the way they judge!

وَمَا أَنْتُمْ	لَآتٍ	إِنَّمَا تَوْعَدُونَ
and you (can) not	(will) verily come to pass	certainly what you are promised
يَمُجِّجِينَ	أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ	قُلْ يَقَوْمِ
(am) at work verily I (too)	work in your place	say O my people escape (from Allah)
الْدَّارِ	عَقِبَهُ	فَسَوْفَ تَعْلَمُونَ
(of) the House (Paradise)	(the) reward	for him whom will be and soon you will know
مِمَّا	وَجَعَلُوا	لَا يُفْلِحُ الظَّالِمُونَ
of what to Allah	and they assigned	the wrongdoers will not succeed indeed
هَذَا لِلَّهِ	فَقَالُوا	وَالْأَنْعَمِ
this (is) for Allah	and they said	a share and the cattle He has created of the tilth
فَمَا كَانَتْ	لِشُرَكَائِنَا	وَهَذَا
but what is	(is) for our partners	and this
لِلَّهِ	وَمَا كَانَتْ	فَلَا يَصِلُ إِلَى اللَّهِ
for Allah	and what is	reach [to] Allah (does) not for their partners (of Allah)
مَا يَحْكُمُونَ	سَاءَ	يَصِلُ إِلَى شُرَكَائِهِمْ
what they judge	evil is	reaches [to] their partners (of Allah) then that

وَكَذَٰلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ  
شُرَكَاءُهُمْ لِيُرْذَوْهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ  
فَذَرَهُمْ وَمَا يَفْتَرُونَ ۖ وَقَالُوا هَذِهِ أَنْعَمُ وَحَرَّتْ حَجَرٌ لَا يَطْعُمُهَا إِلَّا  
مَنْ نَّشَاءَ بَرْعِمِهِمْ وَأَنْعَمُ حَرَمَتْ ظُهُورُهَا وَأَنْعَمُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً  
عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ۖ

137. And so to many of the *Mushrikūn* (polytheists) their (Allāh's so-called)

“partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.

وَكَذَلِكَ	زَيَّنَ لِكَثِيرٍ	مِّنَ الْمُشْرِكِينَ	قَتَلَ
and likewise	made fair-seeming to many	of the polytheists	(the) killing
أَوْلَادِهِمْ	شُرَكَاءُ هُمْ	لِيُرُدُّوهُمْ	
(of) their children	their partners (of Allah)	so that they ruin them	
وَلْيَلْسِئُواْ	عَلَيْهِمْ	دِينَهُمْ	وَلَوْ شَاءَ اللَّهُ
and that they confound	[to] them	their religion	and if Allah had willed
مَا فَعَلُوهُ	فَذَرَّهُمْ	وَمَا يَفْتُرُونَ	وَقَالُوا هَذِهِ
they would not have done it	so leave them	and what they fabricate	and they said these
أَنْعَمٌ	وَحَرَّتْ	حَجَرٌ	لَّا يَطْعَمُهَا
cattle	and crops	(are) forbidden	none should eat them
بِرِغْمِهِمْ	وَأَنْعَمٌ حَرِّمَتْ	ظُهُورُهَا	وَأَنْعَمٌ
(as) they presume	and cattle are forbidden	their backs	and cattle
لَّا يَذْكُرُونَ	أَسْمَ اللَّهِ	عَلَيْهَا	أَفْتِرَاءً
they (do) not pronounce	(the) Name (of) Allah	on it	false fabrication
عَلَيْهِ	سَيَجْزِيهِمْ	بِمَا كَانُوا	يَفْتُرُونَ
against Him (Allah)	He will recompense them	for what they used to	fabricate

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَرْوَاجِنَا وَإِنْ يَكُن مِّثَّةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ

عَلَيْهِمْ ۖ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ  
اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٣٩﴾

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.

وَقَالُوا	مَا فِي	بُطُونِ	هَذِهِ	الْأَنْعَامِ	خَالِصَةً	لِّذُكُورِنَا
and they said	what (is) in	(the) bellies	(of) these	cattle	(is) exclusively	for our males
وَمُحَرَّمٌ	عَلَىٰ أَزْوَاجِنَا	وَإِنْ يَكُنْ مَيِّتَةً	فَهُمْ	فِيهِ		
and forbidden	to our females	but if it is (born) dead	then they	(are) in it (therein)		
شُرَكَاءَ	سَيَجْزِيهِمْ	وَصَفَّهُمْ	إِنَّهُ حَكِيمٌ			
partners	He will recompense them	(for) their attribution	indeed He (is) All-Wise			
عَلَيْهِمْ	قَدْ خَسِرَ الَّذِينَ	قَتَلُوا أَوْلَادَهُمْ	سَفَهًا			
All-Knowing	certainly suffered loss those who	killed their children	foolishly			
بِغَيْرِ	عِلْمٍ	وَحَرَّمُوا مَا	رَزَقَهُمُ اللَّهُ			
without	knowledge	and they made unlawful what	Allah has provided them			
افْتِرَاءً عَلَى اللَّهِ	قَدْ ضَلُّوا	وَمَا كَانُوا مُهْتَدِينَ				
inventing a lie against Allah	surely they have gone astray	and they are not guided ones				

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ  
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا  
حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۖ وَمِنَ الْأَنْعَامِ  
حَمُولَةٌ وَفَرَشَاءُ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ



عَدُوِّمَيْنِ

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakāt*, according to Allāh's Orders, 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifūn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allāh has provided for you, and follow not the footsteps of *Shaitān* (Satan). Surely, he is to you an open enemy.

وَهُوَ	الَّذِي أَنْشَأَ	جَنَّاتٍ	مَّعْرُوشَتٍ	وَعَيْرَ	مَّعْرُوشَتٍ
and (it is) He	Who brought into being	gardens	trellised	and not	trellised
وَالنَّخْلَ	وَالزَّرْعَ	مُخْتَلِفًا	أُكْلُهُ	وَالزَّيْتُونَ	
and the date-palms	and crops	(of) varying	its taste	and the olives	
وَالرُّمَّانَ	مُتَشَبِّهًا	وَعَيْرَ	مُتَشَبِّهٍ	كُلُوا مِنْ ثَمَرِهِ	
and pomegranates	resembling	and not	resembling	eat of its fruit	
إِذَا أَثْمَرَ	وَعَاثُوا حَقَّهُ	يَوْمَ	حَصَادِهِ		
when it bears fruit	and give its due	(on the) day	(of) its harvest		
وَلَا تُسْرِفُوا	إِنَّهُ	لَا يُحِبُّ الْمُسْرِفِينَ			
and (do) not exceed the limits	indeed He	(does) not like those who exceed limits			
وَمِنْ الْأَنْعَامِ	حَمُولَةً	وَفَرَشًا			
and of the cattle	(some are for) burden	and (some) to be laid on ground (small)			
كُلُوا مِمَّا	رَزَقَكُمُ اللَّهُ	وَلَا تَتَّبِعُوا خُطَوَاتِ	الشَّيْطَانِ		
eat of what	Allah has provided you	and follow not (the) footsteps	(of) Satan		
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ		
indeed he	to you	(is) an enemy	open		

ثَمَنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ  
 الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾  
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا  
 اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيَكُمُ اللَّهُ بِهَذَا  
 فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي  
 الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

143. Eight mates: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are Zālimūn (polytheists and wrongdoers)."

ثَمَنِيَةَ	أَزْوَاجٍ	مِّنَ الضَّأْنِ	اثْنَيْنِ	وَمِنَ الْمَعْزِ	اثْنَيْنِ	قُلْ
eight	(in) pairs	of the sheep	two	and of the goats	two	say
ءَالذَّكَرَيْنِ حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمَّْا اشْتَمَلَتْ	عَلَيْهِ			
(has) He forbidden the two males?	or the two females	or contain	that which			
أَرْحَامُ	الْأُنثَيَيْنِ	نَبِّئُونِي	بِعِلْمٍ	إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾		
(the) wombs	(of) the two females	tell me	with knowledge	if you are truthful		
وَمِنَ الْإِبِلِ	اثْنَيْنِ	وَمِنَ الْبَقَرِ	اثْنَيْنِ	قُلْ	ءَالذَّكَرَيْنِ	
and of the camels	two	and of the cows	two	say	(is it) the two males?	
حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمَّْا اشْتَمَلَتْ	عَلَيْهِ	أَرْحَامُ		
He has forbidden	or the two females	or contain	that which	(the) wombs		

وَصَدَّكُمْ اللَّهُ	إِذَا	أَمْ كُنْتُمْ شُهَدَاءَ	الْأُنثَيْنِ
Allah ordered you	when	or were you witnesses?	(of) the two females
بِهَذَا	فَمَنْ	أَظْلَمُ	مِمَّنْ أَفْتَرَى
a lie against Allah	than (one) who fabricated	(is) more unjust	then who
of this			
لِيُضِلَّ النَّاسَ	بِغَيْرِ	عِلْمٍ	إِنَّ اللَّهَ
indeed Allah	knowledge	without	so that he may mislead the people
لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ		
(who are) wrongdoers	(does) not guide the people		

قُلْ لَا آجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا  
مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ  
وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, or on which Allāh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

قُلْ	لَا آجِدُ	فِي مَا أُوحِيَ	إِلَيَّ	مُحَرَّمًا
say	I (do) not find	in what has been revealed	to me	(anything) prohibited
عَلَى طَاعِمٍ	يَطْعَمُهُ	إِلَّا	أَنْ يَكُونَ مَيْتَةً	أَوْ دَمًا
to an eater	who intends to eat it	except	that it be carrion	poured forth or blood
أَوْ لَحْمَ	خَنزِيرٍ	فَإِنَّهُ	رِجْسٌ	أَوْ فِسْقًا
or (the) flesh	(of) swine	for certainly it	(is) unclean	or abomination



وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿٥٧﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿٥٨﴾

Part-8

وَمِنَ الْبَقَرِ	ذِي ظَفَرٍ	حَرَّمْنَا كُلَّ	وَعَلَى الَّذِينَ هَادُوا
and of the cows	(animal) with claws	We forbade every	and to those who were Jews
ظُهُورَهُمَا	إِلَّا مَا حَمَلَتْ	شُحُومَهُمَا	حَرَّمْنَا عَلَيْهِمْ
their backs	except what carried	their fat	We prohibited to them
بِغْيِهِمْ	جَزَيْنَهُمْ	بِعَظْمٍ	أَوْ مَا اخْتَلَطَ
for their rebellion	We recompensed them	thus with bone	or which is mixed
دُو	فَقُلْ رَبُّكُمْ	فَإِنْ كَذَّبُوكَ	لَصَدِيقُونَ
(is) Owner of	then say your Lord	and if they deny you	(are) truthful
وَأَنَا	وَلَا يَرُدُّ بَأْسَهُ	عَنِ الْقَوْمِ	الْمُجْرِمِينَ
and verily We		from the people	(who are) guilty
		but His punishment is not averted	Vast Mercy

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ  
كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ  
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Those who took partners (in worship) with Allāh will say: "If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise denied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but conjecture and you do nothing but lie."

سَيَقُولُ	الَّذِينَ أَشْرَكُوا	لَوْ شَاءَ اللَّهُ
will say	those who made partners (with Allah)	if Allah had willed
وَلَا حَرَمْنَا	مِمَّا أَشْرَكْنَا	وَلَا آبَاؤُنَا
nor we would have prohibited	neither we would have made partners (with Allah)	nor our forefathers
وَلَا حَرَمْنَا	مِنْ شَيْءٍ	كَذَبَ الَّذِينَ
nor we would have prohibited	anything	denied those who
مِنْ قَبْلِهِمْ	حَتَّى ذَاقُوا بَأْسَنَا	قُلْ
(were) before them	until they tasted Our punishment	say
مِنْ عِلْمٍ	فَتُخْرِجُوهُ	لَنَا
any knowledge	then produce it	for us
إِلَّا الظَّنَّ	إِنْ تَتَّبِعُونَ	وَلَا تَخْرُصُونَ
but [the] conjecture	you follow nothing	but guessing
	وَأِنْ أَنْتُمْ	
	and you (do) nothing	

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شَهِدَ أَمْ كُمْ الَّذِينَ يَشْهَدُونَ  
أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا  
بِأَيْدِينَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

149. Say: ``With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.'' 150. Say: ``Bring forward your witnesses, who can testify that Allāh has forbidden this.'' Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

فَلَوْ شَاءَ		الْبَلِغَةُ		قُلْ فَلِلَّهِ الْحُجَّةُ	
and had He willed		conclusive		say with Allah (is) the argument	
شُهَدَاءُكُمْ	هَلُمَّ	قُلْ	أَجْمَعِينَ	لَهْدَنُكُمْ	
your witnesses	bring	say	all	surely He would have guided you	
فَإِنْ شَهِدُوا		هَذَا	أَنَّ اللَّهَ حَرَّمَ	الَّذِينَ يَشْهَدُونَ	
then if they testify		this	that Allah has prohibited	who testify	
وَلَا تَتَّبِعْ أَهْوَاءَ				فَلَا تَشْهَدْ مَعَهُمْ	
and you should not follow (the) vain desires				so you testify not with them	
لَا يُؤْمِنُونَ	وَالَّذِينَ		بِآيَاتِنَا	الَّذِينَ كَذَبُوا	
(do) not believe	and those who		Our Signs	(of) those who have rejected	
بِرَبِّهِمْ يَعْدِلُونَ			وَهُمْ	بِالْآخِرَةِ	
set up equals with their Lord			and they	in the Hereafter	

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَن تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

151. Say (O Muhammad ﷺ): ``Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty'' – We



provide sustenance for you and for them – “Come not near to *Al-Fawāhish* (great sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”

قُلْ	تَعَالَوْا	أَتْلُمَا	حَرَّمَ رَبُّكُمْ	عَلَيْكُمْ
say	come	I shall recite what	your Lord has prohibited	to you
أَلَا تَشْكُرُوا	بِهِ	شَيْئًا	وَبِالْوَالِدَيْنِ	إِحْسَنًا
that you associate not	with Him	anything	and with the parents	(be) good
وَلَا تَقْتُلُوا أَوْلَادَكُمْ	مِنْ إِمْلَاقٍ	تَخَنُّ	نَرْزُقُكُمْ	
and kill not your children	(for fear) of poverty	We	provide sustenance for you	
وَأَيَّاهُمْ	وَلَا تَقْرَبُوا الْفَوَاحِشَ	مَا ظَهَرَ	مِنْهَا	
and (for) them	and come not near shameful deeds	that committed openly	of these	
وَمَا بَطْنٌ	وَلَا تَقْتُلُوا النَّفْسَ	الَّتِي حَرَّمَ اللَّهُ	إِلَّا	
or that committed secretly	and kill not a life	which Allah has forbidden	except	
بِالْحَقِّ	ذَلِكَ	وَصْنَكُمْ	بِهِ	لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾
in a just cause	this	He has commanded you	[of it]	so that you may understand

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَأَنْكِفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice” – We burden not any person, but that which he can bear – “And whenever you give your word (i.e. judge between men or give evidence), say

the truth even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious)."

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and come not near (the) wealth	(of) the orphan	except	with that	which	(is) better
حَتَّى يَبْلُغَ أَشُدَّهُ.	وَأَوْفُوا الْكَيْلَ	وَالْمِيزَانَ	بِالْقِسْطِ		
until he reaches his maturity	and give full measure	and weight	with justice		
لَا تُكَلِّفُ نَفْسًا	إِلَّا وُسْعَهَا	وَإِذَا قُلْتُمْ	فَاعْدِلُوا		
We burden not anyone	but (to) his capacity	and when you speak	then be just		
وَلَوْ كَانَ ذَا قُرْبَىٰ	وَبِعَهْدِ اللَّهِ أَوْفُوا		ذَلِكَ		
even if he is a near relative	and fulfil (the) Covenant (of) Allah		this		
وَصَنَّكُمْ	بِهِ	لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾	وَأَنَّ هَذَا	صِرَاطِي	
He has commanded you	[of it]	so that you may take heed	and that this	(is) my way	
مُسْتَقِيمًا	فَاتَّبِعُوهُ	وَلَا تَتَّبِعُوا السُّبُلَ	فَنَفَرَقَ	بِكُمْ	
straight	so follow it	and follow not (other) paths	lest they scatter	you	
عَنْ سَبِيلِهِ	ذَلِكَ	وَصَنَّكُمْ	بِهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾	
from His path	this	He has commanded you	[of it]	so that you may become pious	

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٢﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٣﴾

154. Then, We gave Mūsā (Moses) the Book [the Taurāt (Torah)], to complete

(Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and fear Allāh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

ثُمَّ آتَيْنَا مُوسَى	الْكِتَابَ	تَمَامًا	عَلَى الَّذِي أَحْسَنَ
then We gave Moses	the Book	to complete (Our Favour)	upon him who did good
وَتَقْصِيلًا	لِكُلِّ	شَيْءٍ	وَهْدًى
and explaining	[for] every	thing	and a guidance
وَرَحْمَةً	لَعَلَّهُمْ		
and a mercy	so that they may		
بِلِقَاءِ	رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٦﴾	وَهَذَا	كِتَابٌ
in (the) Meeting	(with) their Lord believe	and this	(is) a Book
أَنْزَلْنَاهُ	مُبَارَكٌ	فَاتَّبِعُوهُ	وَاتَّقُوا
which We have sent down	blessed	so follow it	and fear (Allah)
لَعَلَّكُمْ تَرْحَمُونَ ﴿١٥٥﴾	أَنْ تَقُولُوا	إِنَّمَا أَنْزَلَ الْكِتَابَ	
so that you may be shown mercy	lest you say	the Book was sent down only	
عَلَى طَائِفَتَيْنِ	مِنْ قَبْلِنَا	وَإِنْ كُنَّا	عَنْ دِرَاسَتِهِمْ
to two groups	before us	and indeed we were	about their study
			لَغَفْلِينَ ﴿١٥٦﴾
			[indeed] unaware

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيْنَهُ مِنْ رَبِّكُمْ وَهْدًى وَرَحْمَةً مِّنْ أَظْلَمِ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنًا مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا إِنَّا مُنظِرُونَ ﴿١٥٨﴾

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and



Christians).'' So, now has come to you a clear proof (the Qur'ān) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and turns away therefrom? We shall requite those who turn away from Our *Ayāt* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: ``Wait you! we (too) are waiting.''

أَوْ تَقُولُوا	لَوْ	أَنَّا	أُنزِلَ عَلَيْنَا		الْكِتَابُ
or you say	if	verily [we]	was sent down to us		the Book
لَكِنَّا أَهْدَىٰ		مِنْهُمْ	فَقَدْ جَاءَكُمْ		
surely we would have been better guided		than they	so surely has come to you		
بَيِّنَةٍ	مِّن رَّبِّكُمْ	وَهْدًى	وَرَحْمَةً	فَمَنْ	أَظْلَمُ
clear proof	from your Lord	and a guidance	and a mercy	then who	(is) more unjust
مِمَّنْ كَذَبَ		بِآيَاتِ اللَّهِ		وَصَدَفَ	عَنْهَا
than (he) who rejected		[with] (the) Signs (of) Allah		and turned away	from them
سَنَجْزِي	الَّذِينَ يَصْدِفُونَ	عَنْ آيَاتِنَا		سُوءَ	الْعَذَابِ
We shall requite	those who turn away	from Our Signs		(with) evil	torment
بِمَا كَانُوا	يَصْدِفُونَ ﴿١٥٧﴾	هَلْ يَنْظُرُونَ	إِلَّا	أَن تَأْتِيَهُمْ	
for what they used to	turn away	(are) they waiting?	except	that come to them	
الْمَلَائِكَةُ	أَوْ يَأْتِي رَبُّكَ	أَوْ يَأْتِ بَعْضُ	آيَاتِ	رَبِّكَ	
the angels	or your Lord comes	or come some	(of the) Signs	(of) your Lord	
يَوْمَ	يَأْتِ بَعْضُ	آيَاتِ	رَبِّكَ	لَا يَنْفَعُ نَفْسًا	
(the) day (when)	come some	(of the) Signs	(of) your Lord	will not benefit a soul	

إِيمَانُهَا	لَمْ تَكُنْ	ءَامَنَتْ مِنْ قَبْلُ	أَوْ كَسَبَتْ	فِي إِيْمَانِهَا	خَيْرًا
its belief	(if) it had not	believed before	or earned	through its Faith	good
قُلْ	أَنْتَظِرُوا	إِنَّا	مُنْتَظِرُونَ		
say	you wait	indeed we (too)	(are) waiting		

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَىٰ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do. 160. Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allāh and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), *Hanīfa* [i.e. the true Islamic Monotheism – to believe in One God (Allāh, i.e. to worship none but Allāh, Alone)] and he was not of *Al-Mushrikūn*."

وَكَانُوا شِيَعًا		دِينَهُمْ		إِنَّ الَّذِينَ فَرَّقُوا	
and became factions		their religion		indeed those who split up	
إِلَى اللَّهِ		إِنَّمَا أَمْرُهُمْ		لَسْتَ مِنْهُمْ	
(is) with Allāh		only their case		you have no concern with them	
جَاءَ بِالْحَسَنَةِ		مَنْ	يَفْعَلُونَ ﴿١٥٩﴾	بِمَا كَانُوا	ثُمَّ يُنَبِّئُهُمْ
came with a good deed		who	do	what they used to	then He will tell them
جَاءَ بِالسَّيِّئَةِ		وَمَنْ	أَمْثَلِهَا	عَشْرُ	فَلَهُ
came with an evil deed		and who	the like thereof	ten (times)	then he (will) have



فَلَا يُجْزَى		إِلَّا مِثْلَهَا		وَهُمْ		لَا يُظْلَمُونَ ﴿٦٦﴾	
so he will not be rewarded		but the like thereof		and they		will not be wronged	
قُلْ إِنِّي		هَدَنِي		رَبِّي		إِلَى صِرَاطٍ مُسْتَقِيمٍ	
say indeed (as for) me		has guided me		my Lord		to a Way Straight	
فِيمَا		إِبْرَاهِيمَ		خَنِيفًا		وَمَا كَانَ	
(the) religion right		(of) Abraham upright		and he was not		of the polytheists	
مِلَّةَ		مِنَ الْمُشْرِكِينَ ﴿٦٧﴾					

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٦﴾ لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٦٧﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِّلُ وَازِرَةً وَزَرَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿٦٨﴾

162. Say (O Muhammad ﷺ): "Verily, my *Salāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists). 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims." 164. Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."

قُلْ إِن صَلَاتِي		وَنُسُكِي		وَمَحْيَايَ		وَمَمَاتِي		لِلَّهِ	
say surely my prayer		and my sacrifice		and my living		and my dying		(are) for Allah	
رَبِّ الْعَالَمِينَ ﴿٦٦﴾		لَا شَرِيكَ		لَهُ		وَبِذَلِكَ أُمِرْتُ			
(the) Lord (of) the worlds		no partner		He has		and of this I have been commanded			
وَأَنَا		أَوَّلُ		الْمُسْلِمِينَ ﴿٦٧﴾		قُلْ أَغَيْرَ اللَّهِ		أَبْغِي رَبًّا	
and I am		(the) first		(of) those who surrender		say (shall) other than Allah?		I seek a lord	
وَهُوَ رَبُّ		كُلِّ شَيْءٍ		وَلَا تَكْسِبُ		كُلُّ نَفْسٍ إِلَّا		عَلَيْهَا	
and He (is the) Lord		(of) every thing		and (does) not earn		every soul but		against itself	
وَلَا نُزِّلُ وَازِرَةً		وَزَرَ		أُخْرَى		ثُمَّ		إِلَىٰ رَبِّكُمْ	
and a bearer of burdens will not bear		(the) burden		(of) another		then		to your Lord	



تَخْلِفُونَ ﴿١٦٤﴾	فِيهِ	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	مَرَجِعُكُمْ
differing	wherein	what you had been	and He will tell you	(is) your return

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

وَهُوَ	الَّذِي	جَعَلَكُمْ	خَلَائِفَ	الْأَرْضِ
and (it is) He	Who	has made you	inheritors	(of) the earth
وَرَفَعَ بَعْضَكُمْ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ	لِّيَبْلُوكُمْ
and exalted some of you	over	others	(in) ranks	that He may try you
فِي مَا	إِنَّ رَبَّكَ	سَرِيعُ	الْعِقَابِ	ءَاتَاكُمْ
in what	indeed your Lord	(is) Swift	(in) retribution	He has given you
وَإِنَّهُ	لَغَفُورٌ	رَحِيمٌ ﴿١٦٥﴾		
and certainly He	(is) All-Forgiving	Most Merciful		